THE INCARNATION OF THE HOLY GHOST.

—BY—

REV. W. B. GODBEY, A. M.

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CONTENTS

PAGE

CHAPTER I.

Problem of Salvation..... 7

CHAPTER II.

Why So Much Defalcation?.....18

CHAPTER III.

Why Is the Scriptural Incarnation So Long Postponed? 27

CHAPTER IV.

Constant Victory While the Holy Ghost Abides 44

CHAPTER V.

Modus Operandi of Apostasy.....60

CHAPTER VI.

The Problem Solved.....69

CHAPTER VII.

The Grand Desideratum.....90

DEDICATION.

Now, to the Holiness People in all lands, pressing the battle to spread Scriptural Holiness over the whole earth, thus expediting the coming of our blessed and glorious King to reign in righteousness forever, is this book, with its twenty-eight predecessors, lovingly, respectfully and prayerfully dedicated.

The Incarnation of the Holy Ghost.

CHAPTER I.

PROBLEM OF SALVATION.

Man is a dependency, probationary, liable to fall and be ruined forever; yet immortal and destined to live while God himself doth shine. The ejaculatory shout of the panic-stricken Philippian jailor, "What shall I do to be saved?" rings out the moral desideratum of all truly awakened souls. The response, brief and simple, "Believe on the Lord Jesus Christ and thou and thy family shall be saved," was opportunely reciprocated by the broken heart of the sturdy Roman,who unhesitatingly took Paul at his word, swept into the kingdom at locomotive speed and went leaping and bounding over the house, electrified with his newly found peace and joy. Then, in the normal economy of gospel grace, followed the real battle with the powers of darkness, as Satan never fails to do his utmost to outstrip every young convert.

It is a great and glorious work to get saved, really a new creation as literal and actual as creating a world. The original word for regeneration is *zoopoyese,* from *zoee* (lift), and *poyese* (to create); hence, it means to create life in the dead soul. We do not receive a new soul in regenera-

tion, but new life into the dead soul which we inherited from Adam. Consequently, a second work of grace for the elimination of spiritual death from one's being, becomes an indispensable *sine qua non* to our ultimate and eternal salvation.

(a) When a soul is gloriously converted, Satan loses all the crop of the innumerable sins which have been committed, and with which he fondly anticipated to enrich hell through all eternity. Yet Diabolus takes courage, congratulating himself upon the speedy apostasy with which he expects to return the victim back to his bondage in a worse condition than before he escaped; and being ready again to cultivate his damnation, revels in vivid anticipation of another crop more copious than ever before. Then sanctification terribly defeats him by sweeping away his whole farm. Therefore, as you see, conversion sweeps away all the crops Satan has grown on our soul-soil from the beginning of our existence. Then sanctification utterly bankrupts him, by taking away the rich farm of the original depravity which he put in Father Adam, and which we received by heredity. Hence, you see the true and real experience of entire sanctification bankrupts hell, so far as the recipient is concerned. This is a victory so stupenpous and wonderful as to hold the angels spellbound, lost in unutterable bewilderment as they contemplate the stupendous and paradoxical reality—man redeemed, hell defeated, Satan crestfalled and heaven gained.

(b) But is it so? The ejaculation still rings from the Philippian jail, "What shall I do to be saved?" followed by the clear old Pauline response, "Believe, on the Lord Jesus Christ and thou and thy family shall be saved." A million voices simultaneously re-echo, "Amen." But, Oh, how few really enjoy the clear and unequivocal, *ipse dixit* of Jehovah, indubitably confirmed by the witness of the Spirit, that they really have this salvaton, clear and unequivocal, confirmed by the full and unimpeachable assurance! When I crossed the Atlantic the second time, I sailed on a German ship from Italy, the most of the passengers Italians and all of the sailors Germans, leaving but few people speaking the English language. Of course, we hunted one another for company during our long run, ever memorable because of an ocean storm which was on us five days and nights without letting up. Meanwhile, it was my privilege to cultivate quite an interesting acquaintance with a Roman Catholic priest, a Canadian by birth, education and residence, a first-class scholar, having graduated in America and afterward spent four years finishing his education in the Vatican College at Rome, sitting at the feet of the pope, and, at that time, returning to his American home. I found him a model gentleman of highest culture. As he was a first-class passenger, enjoying the full privileges of the ship, and myself, second-class, economizing some of the Lord's money, and restricted somewhat in my privileges of perigrina-

tion, he could come to me *ad libitum,* but I could not go to him. So he frequently hunted me up, that he might converse with me about the blessed Word and the kingdom of God. I believe he was the most learned man, especially in Latin and Greek, I ever conversed with. He seemed humble and earnest, anxious to know the truth, readily consenting to regeneration, but surprised when I told him it was a great work wrought by the Holy Spirit reacting the divine life in the human spirit. He frankly admitted that he thought it consisted of water baptism administered by a priest. Equally surprised did I find him when I told him that sanctification was a great work, wrought by the Holy Ghost alone in the heart, exterminating original sin. He honestly admitted that he thought sanctification consisted in good works, leaving sin to be exterminated in the fires of purgatory.

(c) But you say, "This was a Roman Catholic." That is true; but do you not know that the rank and file of the protestant world are with him in reference to the extermination of sin? The holiness people stand alone on that subject, crying aloud, "Behold the Lamb of God that taketh away the sin of the world." (Jno. 1:29); and they are divided—the Keswickal wing, claiming sanctification, which does not annihilate sin, but leaves it resident in the heart, only conquered and kept down by the indwelling Holy Spirit, and ready to bound up at any moment, responsive to temptation. This view of sanctification is not the Bible type at

all. (Rom. 6:6), "Our old man is crucified, that the body of sin may be destroyed; but it is simply the Bible type of regeneration (1 Jno. 3:9), which gives you a new heart, conquers the man of sin and gives grace to keep him down, but does not exterminate him.

(d). Entire sanctification is the most knowable thing in the universe. When a man is dead, his neighbors all find it out. They see the hearse, the funeral train, and the open grave. Dead men neither kick, strike, nor talk back. When the man of sin dies in you, something will happen, never to be forgotten. While regeneration is a birth sanctification is a death. Let either take place in your home and you are sure to find it out.

(e). In the wonderful and stupendous plan of salvation, these two grand hemispheres ever stand conspicuous and perfectly harmonious, constituting the heavenly sphere of full salvation, ever swinging as it speeds its precipitate flight around the effulgent throne of God, amid the admiration of angels and archangels, cherubim, and seraphim and all the heavenly host. These hemispheres are regeneration and sanctification; the former creating a new world in you, and the latter destroying the old world and taking it out of you. Hence Zinzendorfianism is a heretical conundrum, an object of ridicule rather than a matter involving a theological rationale. Why do we thus brand it with inconsistency so gross and irreconcilable with fundamental truth? From the simple fact that it

commits the greatest and most glaring of all logical heresies, confounding and identifying things which are radically. irreconcilably and heterogenously dissimilar, i. e., regeneration,which is a creation, it identifies with sanctification, which is a destruction. Moreover regeneration, which is a birth, it identifies wih sanctification, which is a death. Hence, you see the dogma simply means logical and theological homicide. Though John Wesley fought it with desperation, all his life, how strange in these latter days of fallen churches, and false prophets, to find multiplied thousands of his nominal gospel sons, boldly preaching from their pulpits the Zinzendorfian heresy. When we depart from the great primal truths of a *de facto* creation in regeneration and destruction in sanc tification, these works both supernaturally wrought by the Holy Ghost in the heart, separate and distinct, even heterogeneousin character, we sever the cables and loose our moorings from the coast of orthodoxy, destined to drift *ad libitum* on the dubious sea of heterodoxy, affrightened by the roar of the Scylla of doctrinal heresy on the one side, and the Charybdis of dead formality on the other, till caught by the gyratory waters of the hideous whirlpool: sending the ship round on the arch of a circle, whose centre is the roaring maelstrom, whose voracious maw is ever insatiable, devouring every ship, infelicitously coming within the suction power of the awful whirlpool, constantly tightening her grip and expediting the gravitory fight

of the ill-fated ship, till, the last hope fled, the appalling catastrophe is inevitable. Down she goes, with quivering shock and irretrievable wreckage, her panick-stricken inmates, wrapped in watery winding sheets to sleep in their dark sepulchers on old ocean's gloomy bottom till the great archangel's trump shall sound and the hoary sea gives one tremendous heave, and from the deep recesses of its caroline beds throws forth the slumbering millions, who in all bygone ages have thither gone down in dismal wreckage. Still, the vociferous cry is roaring, "What shall I do to be saved?" the answer coming prompt and decisive, "Believe on the Lord Jesus Christ, and thou and thy family shall be saved."

(f) A bottomless hell, a topless heaven and a boundless eternity are hanging on the issue. Consequently, we cannot afford to accept a bogus answer, admitting ambiguity or defalcation. We must have certainty. The above is an honorable specimen of a Roman Catholic priest, with the learning of the ages, preaching to the people, having nothing decisive and reliable to offer them this side the purgatorial fires as an exterminator of sin. Do not think he stands alone? A million more are standing by his side. We dare not impeach their candor and honesty.

Corroborating the testimony of the million Romanists, we find five hundred thousand Protestant preachers lifting up their voices, certifying that sin will live till this mortal body dies, thus offering

you not the Catholic purgatory, but the death-sanctification from all sin. The great trouble with all these is the signal fact of not a word or a syllable in the inspired volume coming to corroborate them in their *ipse dixit* of sin's elimination.

(g) "You hath he quickened who are dead in trespasses and in sins." Eph. 2:1.

Quicken here is *zoopoieese,* from *zooee* (life), and *poieoo* (to create). Therefore it means to create the divine life in the dead soul of the sinner, which is the literal work of the Holy Ghost in regeneration. "Of one God made every race of men." Acts 17:26. Hence you see there never was but one creation of the human race; Eve was no exception, being not a new creation, but a transformation of Adam's rib. When Adam fell, all his posterity fell, for they were all in him seminally. Anti-holiness perachers bring against us the argument, alleging that the children of sanctified people would be born free from depravity if our doctrine were true. In this, they involve themselves in an error fundamental and logical, assuming that human posterity is the progeny of the immediate parents as a *de novo* creation, which is not true. Our infants are not transmissions from us, but from Adam; the immediate parents simply constituting a link in the evolutionary chain, by which the race is propagated from Adam. N. B. All generation is in Adam, and all regeneration is in Christ. The falsity of this anti-holiness argument consists in the assumption of a new creation

in each generation, which is not true. It is a mere transmission from the original fountain which was corrupted in the fall and so remains, even though some of the pipes in the aqueduct may be ever so clean. Hence you see the whole human race forfeited the divine life when Adam fell, as we were all in him from the moment of creation. He could not transmit what he did not possess. Therefore the whole human race is propagated in spiritual death. "In Adam all die, but in Christ shall all be made alive." 1 Cor. 15:22. We find the prodigal son born in his father's house, which is the kingdom of grace, and only getting out by actual transgression. Heb. 2:9. "By the grace of God, Christ tasted death for every one"; i. e., for every human being who ever did exist or ever will.

Now when does this wonderful vicarious atonement come into availability? Evidently the very moment soul and body united constitute personality, which is pre-natal, so we are all, by the glorious redemption, like the prodigal and his brother, actually born in the kingdom of God, which consolatory fact is abundantly corroborated by the deportment of our Savior toward the infants, recognizing them as *bona fide* members of His kingdom. Thus you see the utter ruin of humanity in the fall, as all in Adam died, spiritually, temporally and eternally. As all generation is in Adam, therefore the whole human race is generated in spiritual death. Though pursuant to the normal economy of grace ,all are "born from above" (Jno.

3:7), so soon as soul and body united constitute personality, which supervenes in the pre-natal state, thus superinducing the natural birth in the kingdom of grace—i. e., the "Father's house" (Luke 15), which the rank and file of the whole race evacuate by personal transgression ,pursuant to the depravity hereditary from Adam, which survives the infantile justification and regeneration; and if not eliminated by the second work of grace will spring up in the heart and produce a pestilential crop of damnation fruit in the life.

(h) "Ye are dead, and your life is hid with Christ in God." Col. 3:3. "Our old man is crucified, in order that the body of sin may be destroyed." Rom. 6:6. These citations are innumerable, setting forth the destructive hemisphere of the gracious economy antithetical to the creative hemisphere above described. Throughout the Pauline epistles we have the pronoun "I" constantly used antithetically; i. e., carnal "I" and spiritual "I"—e. g., Gal. 2:20, "I am crucified with Christ, yet I live." Thus, to the unspiritual mind contradictory, in the fact that it simultaneously affirms death and life of the same person. This is no figure of speech, but a positive affirmation so freuently repeated throughout the N. T. Scriptures; thus bearing aloft in conspicuous capitals the great primary truths of God's revelation, i. e., the life of grace and the death of sin revealed in the familiar phraseology, regeneration and sanctification, the grand, stupendous, generic, antithet-

ical truths of the Bible; differentiating so widely, either from other, as really to justify the inspired affirmation that the "highway of holiness is so plain that wayfarers though fools may not err therein, repeatedly and copiously revealing the great fundamental facts of a life and a death superinduced in the execution of the glorious plan of salvation by the supernatural intervention of the Holy Ghost.

CHAPTER II.

WHY SO MUCH DEFALCATION?

Repentance is fundamental in the whole plan of salvation. When it is deficient, the superstructure is always built on the sands of heresy and delusion. Genuine repentance is invariably superinduced by godly sorrow wrought in the heart by the Holy Ghost (2 Cor. 7:10), and always demonstrates its orthodoxy by faithful restitution of ill-gotten gains, payment of debts and rectifying the Holy Ghost (2 Cor. 7:10), and always demwrongs to the utmost ability. When man repents, God always forgives. The E. V. erroneously says Judas repented. If it had been true, God would have forgiven him, taking him to heaven, instead of letting him fall into hell. The true repentance is always given by the Holy Ghost (Acts 11:18), who never fails to reciprocate it by a free pardon. The divine administration is perfectly consistent and harmonious in every ramification. Sanctification literally means an exchange of the carnal mind for the mind of Christ. James 1:4 and 4:8 describes vividly the transition state in the compound word *dipsuchous,* from *dis* (double) and *psuchee* tian in this two-fold attitude, having the carnal mind in a subjugated state, and the mind of Christ in its incipient enduement. Regeneration having imparted the latter and sanctification still anticipated to eliminate the former. Peter (Acts 2:38) exhorts the Pentecostians, "Repent therefore and let each one of you be baptized unto the remission

of your sins and you shall receive the gift of the Holy Ghost." Here we see both works of grace promised on condition of repentance, which means a complete and eternal surrender, the sinner giving up all of his bad things to the devil from whom he received them and to whom they belong, then bidding him adieu and leaving him forever; meanwhile the Christian in the complete prosecution of his repentance (generally known as consecration) gives up all of his good things to God to be used for His glory forever, with the understanding that He is to abide with him eternally. Repentance means the eternal acquittal of Satan and all he possesses for time and eternity, and in its higher signification of entire consecration, the unconditional devotement of all our ransomed powers to God, to be used for His glory, not only in this world, but throughout the illimitable universe.

Thus, repentance is the *sine qua non,* which alone superinduced by the Holy Ghost can possibly put us on believing ground.

Archimedes, the inventor of the lever power, which now electrifies the world with its complicated machinery, boldly said, *"Dos pou stoo, ton kos mon, kineso"* (Give me a place to stand, and I will move the world.") That is significantly true of faith—"All things are possible to him that believeth." Mark 9:23. This wonderful declaration of our Savior certifies the impossibility of faith. This supernal truth is solid as the foundation of heaven, and abundantly competent to save the

whole world. Then "why are the saved few" (Luke 13:23)? It is not that the people do not cry out, "What shall I do to be saved?" nor that the answer is not prompt, "Believe on the Lord Jesus Christ and thou and thy family shall be saved." The great defalcation consists in the fact that they are not on believing ground, evangelical repentance—which alone can put them there—being radically deficient.

(j) Truly, repentance is the human side of the salvation column, running all the way up from the foundation amid earthquakes of conviction and contrition, to the topmost stone of the gorgeous superstructure, whence angels shout us welcome to the New Jerusalem. Repentance is really the antithesis of entire sanctification, as well as justification and regeneration, constituting the only human condition requisite to put us on believing ground for the reception of every promise in the curriculum of redemption.

In the glorious plan of salvation, from alpha to omega, man is a receiver and not a doer, the omnipotent Christ having done all and left him simply in the capacity of an humble, begging recipient. In this attitude, how strange to contemplate hell devouring her teeming millions, the redeeming grace of God in Christ with the omnipotent intervention of the Holy Ghost lugubriously and irretrievably lost. Why this dismal wreckage? Simply because they do not receive salvation as a free, gracious and unmerited gift of God in Christ,

dispensed by the Holy Ghost through simple faith.

(k) Recognizing repentance as the foundation (Heb. 6:1), the *sine qua non* of all experimental and real salvation, absolutely necessary to put us on believing ground, in a position where it is possible, thus occupying a receptive attitude, to accept and appropriate salvation by faith; yet we must remember faith is the only receptive and appropriate grace in the divine economy. Consequently, if you do not exercise receptive and appropriative faith in the promises of God you will never have the experience. Hence there is great room for fatal wreckage along the faith line. Without orthodox repentance you will never reach believing ground and occupy a receptive attitude; without evangelical faith you will never receive, appropriate and enjoy the glorious experimental salvation of the Lord. Satan has many devices by which to counterfeit, delude and catch you in his lasso along the faith line, even after a genuine work of repentance in the higher experience, maturing into a real and perfect consecration.

(l) Fanaticism utterly defeats the devotee on the question of feeling, making it the *sine qua non* and hanging everything on it, refusing to believe God till he feels the blessing. In that case he never gets it, from the simple fact that we can not feel what we do not have, and we never can have it till we exercise faith for it, as the Spirit can never witness to it till it is done, and it will never be done till we believe He doeth it, as the law of the

gracious economy makes faith in lively exercise the condition of receiving all the promises of God. Thus, fanaticism not only defeats the salvation of the Lord, but it opens a wide door to Satan's myrmidons, who are always on the alert and ready in the investitue of an angel of light to creep in, counterfeit the Holy Ghost and deceive the poor devotee, making him believe he has the experienc when he is simply hallucinated by the enemy.

In this way many mistake a fanatical impulse for conversion, and especially sanctification, vainly thinking they have the Holy Ghost, when some evil spirit has taken possession, passing himself for the Holy Ghost. What is the remedy for these fatal delusions along the line of fanaticism? The simple word of the Lord and the footprints of Jesus diligently followed will sweep fanaticism and demoniacal influence forever from the field, flooding you with a cloudless day of full salvation, giving you perfect rest in Jesus, victory and constant sunshine in your life. Then how do I get it? Put all on the altar. How can I know that I have consecrated all? Very easily. Everything appertaining to you for time and eternity is either known or unknown; hence you have but these two latter much larger than the former. You see the bundles to lay on the altar. You will find the practicability of thus consecrating all. In that case Satan can never twit you by impeaching the validity of your consecration. When he tells you this or that has not been consecrated, inferring the

spuriousness of your experience, look him in the face and say, "Oh, yes, Satan, that was included in the great unknown bundle I put on the altar." Having consecrated all, you receive sanctification by simple faith in the word of God—Matt. 23:19, "The altar sanctifies the gift." Jesus is the altar (Heb. 13:14) and you are the gift. Therefore, Jesus sanctifies you. You must believe this without feeling; and you can never feet it till you get it, and you never get it till you believe for it. Ignorant comforters tell you to believe you have it, when you know you have not, thus defeating the enterprise and causing you to quit seeking. You are to believe the "God of peace does sanctify you wholly," "the blood does cleanse you from all sin" "and you do receive the Holy Ghost," thus abiding in the attitude of humble faith, till the fire falls and the Spirit himself witnesses to your experience (Rom. 8:16), thus sweeping all doubts forever from the field and so filling your soul with the full assurance that you never can doubt the glorious reality. While waiting on the Lord in the attitude of humble faith you will very soon receive the witness of faith, which is conscious reception of the blessing for which you are trusting. In this attitude you are to abide in the exercise of a living faith in the present tense, awaiting the witness of the Spirit, which is conscious realization of the blessing.

(m) Pelagianism is another acute strategem of Satan to cheat people out of the great salvation,

entire sanctification, the utter destruction of original sin and the infilling of the Holy Ghost to abide forever. This heresy makes short work of the whole problem by positively denying that there is any such thing as hereditary depravity transmitted from Adam, and treating the whole problem of original, inbred sin as a mere myth, thus contemptuously ridiculing the very idea that sanctification is either possible or necessary. Thus they make easy work of salvation, vociferously proclaiming to all that they have nothing to do but join the church, receive water baptism for the remission of their sins, assuring them that they come out of the water *bona fide* Christians, thus deluding the poor, ignorant people by myriads, turning them over to Satan and the bottomless pit.

This fatal heresy caps the climax on the line of expedition out of all the complications into which people fall while seeking the great salvation, as it sweeps not only all controversy but actually all investigation from the field by denying the great Bible truth of hereditary human depravity, resultant from the fall and transmitted indiscriminately to all of Adam's posterity. Since it is the province of entire sanctification to eradicate and exterminate this infection of our race (Rom. 6:6), the Pelagian heresy utterly upsets the whole superstructure of full salvation by simply denying that we have any inbred sin to be sanctified out. This is the devil's short-line railroad to hell. He will sell you a ticket over it very cheap.

(n) Antinomianism is another grand-trunk line to the bottomless pit. It is very plausible and seductive, therefore many travel over it. While this heresy admits fully the great Bible doctrine of total hereditary depravity, involving the absolute necessity of entire sanctification, yet it takes it all by faith on the line of imputation, sinking down into the rest of carnal security, so losing itself on the hypothesis that Christ did it all and they have it in Him, which is true from an objective standpoint, acquiescing restfully in the finished work of Christ to the false *ultima thula,* even ignoring the necessity of experimental and practical holiness. Consequently, receiving all by imputation, they get nothing, live unholy lives, and make their bed in hell. This is an awfully dangerous heresy, because of its plausibility, lucidly professing all and having nothing. On this line of imputation, they not only claim entire sanctification, but profess to receive the Holy Ghost, and at the same time never get rid of sin. Claiming everything in Christ, meanwhile, they have nothing in their own experiences and their lives signally fail to verify the Bible type of holiness. This theory withers and blights the glorious experience of entire sanctification, accompanied by the infilling of the Holy Ghost, like the pestilential simoon, which sweeps its pestiferous gales over the fiery wastes of equatorial Africa.

(o) The Bible is the grandest matter-of-fact reality in the whole world. We meet the condi-

tions by the total abnegation of Satan and all sin, with the eternal abandonment of soul, mind, spirit, body, life, estate and influence to God to be used by Him unreservedly and eternally, thus reaching the attitude where omnipotent faith (Mark 9:23) is a glorious possibility. Then with the aid of the Holy Spirit, always commandable by simple faith regardless of feeling, implicitly believing His infallible promises, we receive and appropriate the glorious grace of entire sanctification with the incoming Holy Ghost, thus abiding in the attitude of doubtless faith, accompanied by willing and joyful obedience, regardless of environments or consequences. In this abiding, depend on it, the fire from heaven will soon fall in sin-consuming flames, flooding the mind with light and the soul with glory. Beware of Antinomianism, which will dry you into a crackling, freeze you into an iceberg, inflate you with spiritual pride, making you believe you possess all things, when you really have nothing. Rest assured this glorious experience of radical sanctification and the incoming of the Holy Ghost is the sweet prelibation of heavenly bliss and glory, for which the pilgrim signs in every land, prosecuting his journey beneath every sky, looking and longing for the glorious rest where sorrow never treads and pleasure never dies; where the wicked cease from troubling and the weary abide in glorious repose. Therefore we must enter in, we cannot afford to be side-tracked by any of Satan's manœuvres.

CHAPTER III.

WHY IS THE SPIRITUAL INCARNATION SO LONG POSTPONED?

N. B. We are to steer clear of the tri-theistic heresy leading us into the hypothesis of three Gods. The first great fight of inspired truth was against the pagan polytheism in favor of the unity and fatherhood of God. This battle waged hot four thousand years, till victory perched on the banner of truth. The advent of Christ into the world filled it with revolutions, the powers of darkness all concentrated against the sonship of God, which was soon augmented by the grand truth of the incarnate Holy Ghost. These two stupendous realities, the incarnation of the Son at Bethlehem and the Spirit at Pentecost, constitute the grand and indefrangible citadels of gospl truths, from which Emmanuel's soldiers march forth to wage an exterminating war against sin and Satan, always fighting under the black flag, which means no compromise, victory or death. N. B. In these expositions recognize the unity of the divinity. The old prophet calls Christ the "everlasting Father." Acts 5:3, 9 clearly reveal the identity of the Holy Ghost and the Spirit of Christ. This is abundantly corroborated (Ch. 16:6, 7), where you see the Holy Ghost and the Spirit of Jesus are

identical. The fall developed a vast impassable chasm between offended God and offending man, alienating infinitely either from the other. Divinity foresaw the fall before it took place, and provided the remedy, Christ in the eternal council of the uncreated Three, lovingly and heroically espousing the lost cause and entering into the Messianic covenant with the Father and Holy Ghost to redeem the world from sin, death and hell. This covenant is currently known as the Abrahamic, from the simple fact that God reiterated with Abraham in subsequent ages, thus giving it prominence, conspicuity and notoriety, rendering it more tangible and apprehensible to human understanding. Galatians 3:16 abundantly reveals the identity of the Abrahamic with the Messianic covenant of mediatorial grace and copious redemption for the whole human race: "And to Abraham and his seed were the promises spoken. He says not indeed to seeds, as unto many, but as unto one, even to thy seed who is Christ." This covenant of redemption was launched at least contemporaneously with the creation of the world, as it was in full force when Abel died. Otherwise he could not have been saved, which is thoroughly authenticated. Heb. 11th ch. This glorious Messianic covenant included every human being born of Adam. Heb. 2:9, "He, by the grace of God, tasted death for every one"; not as E. V., "every man," but for every human being who ever did or ever will exist upon the face of the whole earth, from

the beginning of time till the final judgment. Consequently by the stupendous, radical and complete work of Christ, every human being is redeemed, sweeping away forever all legal necessity for the damnation of a solitary soul; thus opening the pearly gates for the ingress of the whole human race and at the same time blockading the portals of hell against the perdition of every human soul, thereby sweeping every concurable apology for human damnation eternally from the field.

(p) 2 Cor. 5:21. "He made him sin who knew no sin in our behalf, in order that we might become the righteousness of God in him." Here you see the clear and strong antithesis between our sin and the righteousness of God in Christ. Sin is here in the singular number, revelatory of its essential unity and integrity. Hence it is the original sin transmitted to us all from the fall. It is the prolific mother of all actual sins. You see this entity of sin was imputed to Christ, that the righteousness of God in Him might be imputed to us; hence you see the perfect parallelism between original sin and the righteousness of God in Christ, which is imputed to all. Here the no-hellite says, "Then all are saved." That is so if they will; but God has too much respect for our free agency to save any of us without the full, free and unrestrained reciprocation of our will; hence the no-hellites all miss their landing and find out their mistake too late. I trow the indestructible reminiscence of heaven accessible, open and optionary,

with millions of opportunities for salvation and glory, wickedly rejected and foolishly depreciated, forever fled and irredeemably forfeited, the horrors of hell irretrievably the appalling doom of the wrecked and ruined soul, will constitute the never-dying worm whose ferocious, fiery teeth will devour the immortal soul while eternal ages roll their cycles round. John 7:37. "And on the last great day of the feast Jesus stood and continued to cry out, saying, If any one thirst, let him come and drink. The one believing in me, as the Scripture said, out of his heart shall flow rivers of living water. But he spake this concerning the Spirit whom those believing on him were about to receive: for the Spirit was not yet given because Jesus was not yet glorified."

(q) The clear and explicit statement of our Savior here authenticates the conclusion that it was pertinent for Him to finish His vicarious substitutionary expiation of all human guilt, by His death on Calvary, go up, make His report to the Father, receive His full and satisfactory approval of the redemption, thus wrought for all of earth's guilty millions, and again crowned by the Father Mediatorial King at His right hand; thus reinvested with the divine glory which He enjoyed from all eternity and laid aside to receive the humiliation, letting Him down to the lowest depths of wrecked and ruined humanity, that He might become our substitute under the violated law, redeem us forever from the curse by paying our pen-

alty, thus blockading hell and opening heaven to the vilest of the vile, eternally obliterating every apology for human damnation. When He ascended from Mt. Olivet this glorious reception, approval and re-coronation actually did take place—Acts 2:33, "Therefore being exalted at the right hand of God, having received from the Father the promise of the Holy Ghost, he has poured out this which you both see and hear. For David has not yet ascended into the heavens, but he says the Lord said unto my Lord, Sit thou on my right hand, until I may make thine enemies the footstool of thy feet. Then let all the house of Israel know assuredly that God has made this same Jesus, whom you have crucified, both Lord and Christ." Here we have the wonderful inspired history of this stupendous transaction, taking place at the throne of divine glory. Our wonderful Christ having expiated the guilt of a lost world, proclaimed with His dying lips, "It is finished," thus eternally settling the problem of human redemption beyond all cavil and defalcation, silencing infidelity, skepticism and dead churchism, world without end. Finally ascending up to heaven, He is received by His Father with congratulations of eternal satisfaction and approval, crowned and sceptered Mediatorial King at the right hand of the heavenly majesty with the glorious consolation, "Sit thou on my right hand, till I make thine enemies thy footstool." This promise Daniel sees fulfilled in the latter-day prophecies, "I beheld till the thrones

were cast down, and the Ancient of days did sit and a fiery stream went before him and ten thousand times ten thousand ministered unto him. . . . I beheld till one like unto the Son of Man came to the Ancient of days and received a kingdom, which shall never pass away." In this and corroborative prophecies we see the fulfillment of the Father's promise, when the Son ascended into His presence from Mount Olivet. Because His work is fully satisfactory, He has bought this ruined world and paid for it with His own blood. Therefore the Father assures Him that He shall have it all. In these prophetical fulfillments we see the Father come, shake every king from his throne, vacating all kingdoms for the coronation of His Son, King of kings and Lord of lords. Fire here means the destruction of the wicked in the tribulation, when the myriads of destroying angels shall go forth, executive of the righteous retribution, destined to come on the wicked nations and fallen churches.

(r) You see from the above Scriptures (Acts 2d ch.) that our Lord, when thus glorified by His Father, received the promise so prominent in the Abrahamic covenant (Gal. 3:14), that the Holy Ghost should be given to the disciples of Christ. Persuant to that promise of the Father, He then having received Him, sent Him down to sanctify and fill the one hundred and twenty waiting His descension. Consequently He comes with the sound of a tornado and sits on them in forked tongues

of fire, brilliantly exhibitory of the gospel ministration, giving each one two fiery tongues, making them all scriptural ministers (Heb. 1:7), "A flame of fire," having one tongue to preach hell fire to sinners, to convert and keep them out of it, and the other, to preach heavenly fire to Christians, to sanctify them for heaven.

(s) The symbolisms of the Holy Ghost are beautifully lucid and thrillingly illustrative of the experience He gives. It is our glorious privilege to receive and enjoy Him as manifested in all of His glorious symbolisms. It is blessed to have a heavenly tornado in the soul, qualifying us for heroic labors and glorious achievements in the Lord's war. We are, also, bound to have the fire to make us aggressive and give us victory over the devil. We have to fight him with heavenly fire. He cares nothing for hell-fire or fox-fire, but always skedaddles from heavenly fire. If you lack the fire, do not hesitate to seek it from the Lord; i. e., the baptism of the Holy Ghost and fire.

The people thought they were drunk on fermented wine; hence you see there is a hilarious, jubilant phenomenon characteristic of the experience, similar to the effect of wine. Eph. 4:18, "Be not drunk with wine, but be filled with the Spirit," recognizes the antithesis between two. Just as wine enthuses, inspires and invigorates Satan's people to heroic achievements, so the Holy Ghost is our great nervine to expel all stupidity and put us where "one can chase a thousand and

two put ten thousand to flight." N. B. He always has the new wine of the kingdom to revive and inspire you. Water is prominent in His symbolism in both Testaments. Ezek. 47:1-12. The holy waters beautifully symbolic of the indwelling Holy Ghost, after His sanctification of the heart by the cleansing blood, which is clearly manifested by the Levitical law, requiring the priest to pour out all of the blood from the sacrifices at the south side of the altar, whence those waters issued forth, flowing eastwardly. Therefore the holy waters clearly symbolize the positive side of the sanctified experience, progressively realized in the indwelling Holy Spirit.

(t) When the prophet first reaches the waters they are ankle deep, indicative of walking with God, going only on His errands. Then a thousand cubits follow, giving periodicity to the experience, time and opportunity for growth, development, experimental enlargement and appreciation. Then we reach the waters again, when they are knee-deep, exhibitory of deep devotion, sinking away into God, like Knox, Fox and Wesley, living much on the knees. Oh, what a rebuke this knee-drill experience to the worldly churches, too proud to bow the knee to the great Jehovah! After another journey of a thousand cubits he comes again to the holy waters, finding them to the loins, which symbolizes strength, illustrative of the fact that all resources, corporeal, spiritual, intellectual, educational, financial, influential, temporal and eterna',

have gone over to God. After another perigrination of a thousand cubits, giving time and opportunity for campaigns, battles and victories, we again reach the waters, which are now over our heads, so we will have to swim. I was much impressed, when visiting the Dead Sea, to find it impossible to sink into its waters, which are so highly chemicalized as to have buoyancy, making it impossible for a human body to sink into them; on the contrary, everybody can swim in those waters with no danger of drowning. So when these holy waters, if sin is dead in you, do not be afraid of drowning, though, like the Dead Sea, which is a thousand feet deep, yet nothing can drown in its waters. So if you have a dead sea in your heart do not fear these great swimming waters. Oh, how blessed the privilege to float on these vast seas of full salvation, responsive to the sweet will of God, utterly bereft of every care, like a tired infant resting in its mother's arms. These waters are grandly significant of the victory in Christian experience and enterprise, which nothing but the indwelling Holy Spirit can give.

The temple whence these waters start out faces the rising sun. In the eastern trend of this holy river, as Ezekiel tells us, it reaches the wilderness of Judea about twenty miles from Jerusalem, through which it flows down to the Dead Sea, transforming all of that desert waste into fruitful fields and smiling gardens; finally pouring into the sea whose waters are so mineralized that no

living creature can survive in them, hence utterly destitute of fishes. Finally, these holy waters flow into that sea, redeeming it from death, so that its waters abound in vast quantities and varieties of fish, the scene undergoing a miraculous transformation; instead of dismal death, as the country has had no rain since Sodom and Gomorrah were destroyed, but has been a desert waste, without an inhabitant, and so infested with robbers that I was compelled to go under an armed escort both times I visited that country. You see here in the prophet's vision the consolitary fact that these holy waters restore all the desert to fruitful fields and flourishing gardens, thus bringing teeming populations to inhabit them, and restore the waters of the Dead Sea till they abound in immense quantities of valuable fishes; thriving cities and populous towns bestudding the shore on all sides, thus symbolizing the fact that the fulness of the Holy Ghost is the very thing we need to restore the dismal hell-dens of earth and save the millions debauched in the slums and jungles. N. B. Do not forget that it is your glorious privilege to have this superabounding fulness of the Spirit—waters copiously flowing all around you for swimming, diving and promiscuous navigation.

(u) We also find oil a prominent symbol of the Holy Ghost, as a healer (James 5:15), a nourisher and a lubricator. The olive is the most common tree in the Holy Land, and the most valuable in all the world for its fruit, which is so oily and

nutritious as to suffice for both meat and bread. Thus it furnishes nutriment, light and lubrication in abundance. The tree is said to live a thousand years. Be sure you appreciate this beautiful and grand symbolism in your experience of the indwelling Holy Ghost. You need plenty of lubrication, so your machinery will run without friction, doing greatest possible execution without wearing out. Before I received the Holy Ghost it was hard for me to preach two sermons a week. When He came into my heart and life, He made me a preaching machine, twenty sermons a week moving off with less wear and tear than the two. You will find it exceedingly helpful to contemplate and diagnose the blessed Holy Spirit in the light of His beautiful symbols. After this method you will receive more indubitable assurances of His actual incoming and abiding. If you do not enjoy all of these different phases of His presence you should not be discouraged nor "cast away your confidence in God, which has great reward." Heb. 10: 36. Remember He is with you to "supply all your need according to His riches in Christ Jesus." Phil. 4:19. It is your glorious privilege to enjoy a copious, well-rounded experience. Your Father is infinitely rich and heaven's bank inexhaustible. So do not hesitate to check for what you need. We are transcendently fortunate in our providential allotment on the earth; thus permitted to live under the noonday sun of the glorious pentecostal dispensation, whose normal altitude is entire sanc-

tification and the fulness of the Holy Ghost. These two are one experience, constituting the negative and positive hemisphere of the glorious celestial globe of full salvation. In a similar manner, we find the two hemispheres also in the first experience; justification, the negative, subtracting away all actual transgressions, giving us a clear record in heaven; logically, though experimentally simultaneously, followed by regeneration, in which the Holy Ghost creates the divine life in your soul, thus raising from the death of sin, into the life of righteousness. The true attitude in which we shall study God's mighty works in saving our souls, you will find, thus logically, lucidly and experimentally, contemplating both of these grand worlds representing God's stupendous works in the capacity of these globes, like we study geography and astronomy; conversion, consisting of justification, the negative and regeneration the positive hemisphere, thus gloriously translating us out of the kingdom of Satan into the family of God. Then we are ready for the grand celestial sphere of full salvation, consisting of entire sanctification by the cleansing blood, applied by the Holy Spirit in the complete expurgation of our hearts from original sin, which is immediately followed by His glorious personal ingress to abide forever, having cleansed the temple for His own eternal occupancy; thus giving us a constant prelibation of heavenly rest, victory and glory.

(v.) In the divine economy it was absolutely

necessary that Christ should come, being born under the law, that He might redeem those who are under the law that we might receive the adoption of Sonship. Gal. 4:5, 6. So our Savior came, preached, suffered and died under the law, thus forever paying its penalty, verifying it actively by living a perfect life without a solitary sin in thought, word or deed; and passively by suffering its full penalty, thus disarming it of its vengeance, as the law has no controversy with a man after he has suffered its penalty. Thus, our glorious Savior incarnated at Bethlehem, in the capacity of our substitute, perfectly and eternally satisfied the violated law in all phases of its demands, both actively and passively; thus literally obliterating the awful and impassible chasm, which the fall had developed, between God and man; having thus swept away every difficulty possibly antagonizing the perfect and eternal reconciliation of God and man. This was the only prerequisite, the indispensible *sine qua non* to the glorious and perfect reconcilement, Creator and creature having been alienated four thousand years. Therefore, somewhat simultaneous, to the incarnation of Christ at Bethlehem, is that of the Holy Ghost at Pentecost. The Son had been in the world from the beginning, having actually created it. Eph. 1; Col. 1; excarnate, under the epithet Jehovah. Matt. 3:3; 1 Cor. 10:9. In a similar manner the Holy Ghost was here from the beginning, moving on the face of the waters. Gen. 1:2. The incarnation of the

Holy Ghost is not in all respects phenomenally identical with that of Christ; as He received a human body, peculiar to himself, to be glorified and identified with him through all eternity. Whereas the Holy Ghost enters into our bodies, there to abide forever. As the word incarnation, is from the Latin *carnis* the flesh; it simply means invested in flesh. So, I feel the use of it in the application of the word to the Holy Ghost, fully consistent with its signification. I simply use it in that sense. The incarnation of Christ and the Holy Ghost constitute stupendous epochs in the history of the human race, destined to be perpetuated in the songs of the redeemed through all eternity.

Oh, what a thrilling, evntful period elapsed in the world's history from the rise of John the Baptist ill the day of Pentecost, including the wonderful ministry of our Lord! The antediluvian dispensation following the dark blackness of the fall was an awful night, cheered by a star here and there, Abel, Seth, Enoch and Noah. In the postdiluvian patriarchy the star light was much more brilliant, owing to the absence of the wicked millions, swept away by the devouring deluge. The moon arose at Sinai, walking in queenly beauty amid the gluttening constellations. Day dawned with John the Baptist. The sun arose when Christ was born in Bethlehem and shown in his grand oriental beauty, splendor and glory, during His ministry of those three most wonderful years the world has ever known. The noonday culminated

at Pentecost in the incarnation of the Holy Ghost; like the sun halting his fiery chariot over Gibeon, and the moon over the valley Ajalon, till Joshua could wind up the battle of Bethhoron; so the glorious Sun of Righteousness halted in His noonday glory on Mt. Zion when the Holy Ghost came down in the symbolism of the roaring tempest and the tongues of fire and incarnated himself in the Spirits of the 120, which filled their mortal bodies, using their members to preach the glorious gospel with the Holy Ghost sent down from heaven. I Pet. 1:12. O, how propitious our lot in life thus to live amid the noonday glory of the pentecostal experience.

(w) Before the incarnation of the Holy Ghost in human bodies, he operated extrinsically on the people;—sometimes exceedingly potently, picking up a prophet in a whirlwind, carrying him away and dropping him down in a strange place, as Elijah ever and anon and Ezekiel, when he set him down in the valley, full of dry bones. The Holy Ghost was wonderfully manifest in Samuel's prophetical school at Naioth, where David fled for safety from Saul, and he sent messengers to take him, and the spirit of prophesy fell on them, so they could do nothing but prophesy. Then he sent another band which shared the same fate; afterward, a third, who receiving the Spirit, could do nothing but join their predecessors in prophesying. Finally, Saul, himself, goes at the head of a posse to take David; when the Spirit so comes on them

all that they can do nothing but prophesy, the king himself the most enthusiastic and demonstrative of all, spending the whole night proclaiming the copeous prophesies, poured on him by the Holy Ghost. The grand secret of this postponement of the incarnation of the Holy Ghost, the 4000 years, was because the incarnation of Christ must supervene, satisfying the violated law and completing the work of reconciliation, so God could come back and take up His permanent abode in man.

(x) The simple truths in reference to the incarnation of the Son and Spirit, are so stupendous as to strike the nations after the similitude of enigmas and paradoxes. Consequently only a few comparatively in the successive generations have successed in receiving and appreciating them. Hence we have seen the trend in all the by-gone ages to lose sight of these stupendous realities, drop down beneath their privileges and plod along acquiescent in the melancholy forfeiture of these transcendent truths and glorious realities. On the day of Pentecost they received an impetus so grand and potent as to move like an ever-widening sea, inundating Jerusalem, Judea, and Galilee, rolling out over Samaria, into the surrounding countries startling the nations and shaking the world.

"Have ye received the Holy Ghost since ye believed?" Acts. 19:2, the straight and simple question propounded to the Ephesian disciples, converted by the preaching of Apollos from Africa

who, at that time did not know the pentecostal experience, abundantly illustrates the salient epochal character in which the doctrine and experience were held by the apostles; which is also corroborated by the response of those disciples that they had not heard that the Holy Ghost had been given; which consisted reasonably with the facts understood by the Jews that the giving of the Holy Ghost, as well as that of the Messiah, was a grand salient promise in the Abrahamic covenant.

The notable case of Philip's glorious revival in Samaria on the conversion line grand and demonstrative, neither sham nor bogus, characterized by loud roaring shouts of victory mingled with the shrieks and cries of ejected demons; then by verdict of the apostolical college at Jerusalem, followed by another glorious revival on the full salvation line, conducted by Peter and John, sent thither that they might receive the Holy Ghost, as hitherto "He had fallen on none of them," though they had been powerfully converted. The New Testament throughout, gives no uncertain sound on the reception of the Holy Ghost, as a separate and distinct blessing after regeneration. Rest assured, the incarnation of the Holy Ghost in the hearts of God's children, is the crowning glory of the gospel dispensation, known in Scripture as "the kingdom of heaven."

CHAPTER IV.

CONSTANT VICTORY WHILE THE HOLY GHOST ABIDES.

The Calvinistic dogma of non-forfeitable salvation is true, if left where God has put it, but horrifically false when mis-applied by Satan's ignorant preachers, who proclaim the favorite doctrine, "once in grace, always in grace," involving the conclusion that all who have ever enjoyed a place in the kingdom of God, will persevere through and in the glorious *finale,* and ultimately get to heaven. This is the climax of Satan's falsifications for the summary delusion of the poor back-sliders, whom he is leading blind-folded into the bottomless pit. Instead of there being no backsliders in hell, the very opposite is true, as there are none there but backsliders; Diabolus himself to begin with, who was once the bright arch-angel Lucifer in heaven, till unfortunately he backslid and was cast out, Isaiah 12:14, "How thou art fallen, O, Lucifer, the morning star," Luke 10:18, Rev. 12, and Jude 6. We see he had a large following of the fallen angels who with him were cast into hell. There are three things God never made; i. e., a devil, a sinner, and a snake. He created holy angels; they forfeited their probation and became devils. He created man "up-right;" he fell and became a

sinner. He created the nahash, the top of the animal creation; subsidized by Satan in the ruin of humanity, he received the divine anathema, which transformed him into a snake. Christ, by the grace of God, tasted death for every one; i. e., every human being, Heb. 2:9. Hence the redemption of Christ obtains the very moment soul and body united constitute personality, in the prenatal state, so the whole human race is "born from above." John 1:7. Even before the physical birth, so we all enter the world like the prodigal son in his father's house, which is the kingdom of grace, and only get out by personal transgression persuant to hereditary depravity (Psa. 51:5), for whose removal, we all need sanctification, as vividly illustrated in the prodigal's elder brother .

Our Savior's treatment of the infants shows plainly that they are all citizens of His kingdom; not sinners, but Christians. The prodigal's conversion shows him plainly as simply a reclaimed backslider, which is true of every adult sinner converted to God. Therefore, you see the glaring falsification, of "once in grace always in grace." It is Satan's trap door into hell. You see celarly that instead of no backslider going to hell, there is really no one there except backsliders, Satan himself to begin with, and all his myrmidons not having been created devils, but angels, and having backslidden. Then every sinner in all the regions of damnation, having by the glorious redeeming grace of Christ, been a *bona fide* member of God's kingdom in his

infancy, backslid like the prodigal son; but unfortunately winding up life in sin, made his bed in hell.

(y) Yet, in the face of all these facts, we rejoice to recognize the plan of salvation a glorious success, abundantly and incontestible demonstrated. A radical repentance puts you on believing ground for a full and free justification by simple faith in Christ, invariably accompanied by the regeneration of the Holy Spirit, giving you a new heart, born from above. John 3:5. This makes you a *bona fide* citizen of the kingdom of grace in this world, which is the preparatory for the kingdom of glory in heaven, as a qualification for which you must have the old bitter root and poisonous seed of sin eradicated out of the heart by the cleansing blood, sprinkled by the Holy Ghost, who always comes in an abiding Comforter, when He has expurgated the heart from all unrighteousness. Heb. 12:14. "Without the sanctification no man shall see the Lord." While the linch pin is in its place the wheel can never come off and the salvation wagon will run along.

There is no chance to get the wheel off, but to take the pin out. Regeneration is your salvation and sanctification, the keeper. Our Savior, (Matt. 12) says: "The unclean spirit having gone out of a man, walketh through dry places seeking rest and findeth none; then he says, I will return to my own house whence I came out; then he returns, find it empty, swept and garnished, attempts an

entrance but fails. Afterward he goes away, takes seven other spirits, more wicked than himself; they return, make the assault, effect an entrance; and the last state of that man is worse than the first. This is a plain case of a genuine conversion in the ejectment of the demon out of the man, sweeping all sin from his heart and beautifying it with the shining grace of regeneration. Meanwhile the demon goes around, tries to secure a lodgment in another human heart, but fails. Finally he goes back to the man out of whom he had been cast, tries him but fails. Then procuring the co-operation of seven other demons, whom he found tramping around, and, while, like himself, wanted a home; therefore uniting their forces, they attack the young convert, take him by storm and all enter in. The unhappy result is, he not only backslides, but rides on the top-most billow of vice, vastly worse than ever before, though our Savior here says the house was "swept and ornamented," it was still "empty." Hence, you see the man had not yet received the Holy Ghost as an indwelling Comforter and keeper. If He had been dwelling in that house and those eight devils made the assault, O how quickly and triumphantly He would have defeated them all and given that soul a heavenly boom, turning even the diabolical assault into a signal blessing.

Rest assured that man would have heroically resisted the temptation of those eight demons, receiving strength by the battle and courage by the

victory, if the Holy Ghost had been dwelling in his heart. The very fact of His omnipitence, settles forever the question as to the perpetual victory he confers on the soul in which He abides the omnipotent Custodian.

(z) II Pet. 1:10. Therefore, brethren, be the more diligent to make your calling and election sure: for doing these things you can never fall. For thus an entrance shall be administered unto you abundantly into the eternal kingdom of our Lord and Savior Jesus Christ. Here the case is clear and unequivocal, revelatory of a gracious state, from which there is no falling. Read the context and you will see what that enviable and infinitely desirable attitude is; "Having been made partakers of the divine nature," which is a glorious regeneration, wrought by the Holy Ghost, "when we are born from above." Then, "having escaped the corruption that is in the world through lust;" which is the true, real and genuine sanctification, expurgating the heart from the unholy trinity, which is the "lust of the flesh, the lust of the eye and the pride of life," I Jno. 2:16. After these two glorious works of grace, go on, "add to your faith, heroism," making you brave enough to fight a solid regiment of devils. To heroism knowledge, using the Bible as the inspired curriculum, constituting the course of study in the School of Christ ,taught by the Holy Ghost; who, also uses human teachers, whom he has qualified, as his faithful subordinates, teaching his people,

both by speech and pen. Therefore, you are duly to appreciate all of these auxiliaries in the school of Christ, in order to add the beautiful and invaluable grace of spiritual knowledge. You will grieve the Holy Spirit, if you remain ignorant of the wonderful truth He has revealed in the Bible, and is not only teaching you by his own direct illuminations and revelations, but indirectly through this people, whom He has called to instruct you, both by speech and pen. "To knowledge obedience." You cannot receive the Holy Ghost unless you promise to obey Him in all things, small and great. Do not hesitate to make this promise, as it is the door which opens heaven in your soul. Disobedience is the hard road and the heavy burden. When you settle the matter with God that you will obey Him, regardless of consequences, he put his arms around you, bears your burdens and lives your life for you, making your way cloudless sunshine. You can only receive Him by the covenant to obey Him. Then you can only retain Him by faithfully keeping that covenant of unfaltering obedience. So long as you obey him, he will never leave you. While he abides he is certain to fight all of your battles and give you an everlasting victory. "To obedience endurance." You are simply to endure all things cheerfully, patiently and joyfully for the sake of Christ alone, who endured everything for you.

John Wesley says, the insults. rebuffs, disap-

pointments and persecutions we receive are the most efficient helps to our sanctification. "To endurance godliness." This means Godlikeness. We are so fortunate to have the life of the great God in Christ lived on the earth, from the cradle to the grave, showing us all how to live. When reviled, he reviled not again; when they treat him most cruelly, spitting in his face, he blessed them. When they murdered him he only prayed for them. He had a vision of the glory awaiting him. The Holy Ghost will give us a constant revelation of that glory, which will make us more than conquerors. We must actually live as he lived. "To godliness brotherly kindness." Every human being is our brother and sister. We must literally overflow with kindness to them all. You will always find it a glorious blessing to you to show kindness to others. In this way, you make your home a heaven and your community an Eden. "To brotherly kindness, charity." It is easy for us to have charity for those who are in full sympathy with us in our religion and all of our enterprises. But we must throw the mantle of love and charity over the whole world, forbearing to judge anybody, and turning all over to God and the judgment day. Here you see in these inspired scriptures a warranty deed, not only to heaven, but an abundant entrance through the pearly gates into the New Jerusalem. Here we have the clear affirmation of the Holy Ghost certifying that we can never fall, while doing these things. Here

you see the true doctrine of the final perseverance of the saints. Everything else on the subject is Satan's hoax, to dump you into hell. This settles the matter, beyond all possible cavil or defalcation. It does not simply say, that you will never fall; but positively certifies, "doing these things, you never can fall," but the abundant entrance is an absolute certainty. Reader, be sure you accept the situation.

Peter, with his lion courage and trenchant pen, heroically faces the music which cheers the heavenly army marching to glory, here meets the salvation problem squarely and unequivocally, proclaiming the attitude of the heaven-bound pilgrim, which precludes the very possibility of apostasy and wreckage; i. e., a sky-blue conversion and radical sanctification followed by the addition of this glorious constellation of spiritual graces, superinducing the unimpeachable holy life, which inevitably supervenes, as a normal sequence, making your life a perpetual victory, and thus insuring you the abundant entrance. Peter here boldly certifies that saints in this attitude, "can never fall."

I Cor. 10:12, "Let him that thinketh he stands, take heed, lest he fall." This positive and explicit warning of Paul, should ever be borne in mind. Hell is simply the great penitentiary of the universe for the incarceration of the incorrigible and unsavable, who have been duly tested and tried, and forfeited their probation by apostacy.

Therefore, instead of no backslider going to hell; none but backsliders go thither. It is simply a hell of hopeless backsliders. O, how Satan is sweeping in his millions through the churches, rocked in the cradle of carnal security vainly hallucinated with the delusion, that they are Christians and can not fall, when really they are duped by the devil and have nothing to fall from.

While this is the melancholy doom of millions, thinking they are Christians when they are sinners; yet myriads of real Christians are constantly slipping, falling, and sinking into the bottomless pit, because Satan managed to gull them with the delusion that they could not fall; thus divesting them of that watchfulness which is the only palladium of security against the floods of temptation, which the enemy is constantly pouring on God's true people, in order to chloroform them into that fatal lethean slumber, which will permit him, clandestinely and adroitly, like the vampire, which fans the victim with his wings, till he sucks away the life blood and the unfortunate captive sleeps the sleep that knows no waking. Thus Satan's myrmidons are all around us, laying under contribution all the shicanery of the pandimonium, to lull us into carnal slumber, till they can bind us with the chains of this fatal apostasy, at the same time soothing us with the Antinomian dream, that we are all right; thus so consonately wrapping us in the delusion, that we will die amid the counterfeit rest of false peace, thinking the angels

have come for us, which will prove lamentably true, because they will come from the bottomless pit. God help us all to appreciate this stirring Pauline warning, "Let him that thinketh he stands, take heed lest he fall." Our only security is in eternal vigilance. The word of the Lord is clear and explicit; get a know-so justification from all your transgressions, confirmed by the blessed realization, that you are actually and indubitably "born from above," thus joyfully converted and gloriously saved from the condemnation of actual transgression. Then in the clear light of God's word and spirit, revealing original sin still lingering in your heart in the serpentine coils of lusts, passions, tempers, pride, vanity, worldliness, ambition, covetousness and many phases of hereditary depravity; which though subjugated and held in subordination by regenerating grace, are ready in the incarnation of old Adam, to rise and reassert their privileges, thus entering into a civil war to regain their forfeited dominion, bring to the front the old task "masters" of evil habits, thus putting on your neck the yoke of Pharaoah, heavier than ever, the last state of the poor backslider being worse than the first. You may stand a little while in the regenerated experience kept by a miracle of restraining grace, because God sees you are doing your best, and walking in all the light you have. In that case the Holy Ghost will soon reveal to you the corruption of your fallen nature, so vividly as to put you on the go for the better

way; i. e., the great salvation which goes down to the bottom, plunges beneath the crimson flood, that maketh whiter than the snow, rises to walk in heaven's own light, above the world and sin, with heart made pure, and garments bright and Christ enthroned within.

When the Holy Ghost thus administers to you this glorious expurgation from inbred sin," crucifying the old man, burying him into the death of Christ, the great vicarious atonement and leaving him there forever, thus destroying the body of sin" (Rom. 6:6); he invariably immigrates into the temple he has thus so gloriously cleansed, takes up His abode, the blessed Comforter, thus abiding the invincible Custodian.

(a) Here we see clearly the indisputable and infinitely consolatory fact of our absolute security from all liability to forfeit our citizenship in the kingdom of God, while the Holy Ghost who is none other than very and eternal God abides in our spirit, which fills the whole body, and through which He dominates our entire being, spiritual, mental, and physical. Under His custodianship, the powers of earth and hell combined, suffer constant and eternal defeat; Christ having perfectly satisfied the violated law, sweeping every conceivable difficulty forever out of reach; and now enthroned in the heart by the Holy Ghost (Gal. 1:15), where He reigns without a rival, King Eternal, glorified forever, the Holy Ghost, having come in, to glorify the Son and magnify His

stupenduous work in our redemption forever. You never can forfeit your citizenship in the kingdom without actual transgression, in thought, word or deed. I John 3:9. "He that is born of God, doth not commit sin; Yet, He cannot sin, because His seed remaineth in him, and He cannot sin because He is born of God." Here you see the impeccability of the regenerated. V. 8. "He that committeth sin is of the devil." Here you see that all sin must be committed on Satan's side of the line, intervening between the kingdom of darkness and the realm of light, which are so conspicuously co-existent in this probationary world. The above scriptures clearly reveal the fact that the citizens of God's kingdom have to expatriate themselves; thus dropping over into the kingdom of Satan, in order to commit sin. The moment you inwardly yield to the tempter and get your consent to do what you know to be wrong; then and there you lapse out of light into darkness and commit the sin, contemplated, on Satan's territory. N. B. Recognizing the fact that you can only decitizenize yourself out of God's kingdom, by actual transgression; you see the non-forfeiture of your citizenship under the custodianship of the Holy Ghost.

(b) His omniscience, omnipresence and omnipotence are perfect and eternal guarantees against the possibility of Diabolical encroachment, except in the mere capacity of temptation, which simply opens the doom for a battle with the

myrmidons of hell, co-operated by the powers of this fallen world. But all this is certain to prove a blessing to God's true people, who enjoy this uttermost salvation (Rom. 8:28), "All things work together for good to them that love God with divine love." You could not have all things and leave the devil out, as he is not only a "thing" but a big one. Hence all the attacks of the enemy in case of the truly sanctified, only bring blessings, as we receive strength by the battle and courage by the victory. The soldier who fights no hard battles will never be a hero, nor wear the victors wreath. Truly, our place is the front of the battle and the thickest of the fight. Achilles was the great hero of the Trojan war, who led the embattled host the whole ten years of that memorable siege. Finally he was killed by the arrow, penetrating his heel. Homer says he was the son of Jupiter by the goddess Thetis, who dipped him in the River Styx, which flows in the under world, the properties of whose waters is to confer immortality, consequently His whole body was invulernable, except the heel by which his mother held him when she dipped him in that immortalizing river, when an infant. Our case is better than his; we are dipped all over in the invulernable fountain of redeeming blood. No part being left for Satan to shoot.

(c) Whereas we can only forfeit our citizenship by actual transgression, which can never supervene till we yield to the tempter, which inevitably involves a victory over us, which he never can win

during the custodianship of the Holy Ghost. N. B. Satan can never conquer you till you sin, which is an act of service to him, demonstrative of his dominion over you. Therefore you are master of the situation, despite all of his assaults, till you yield to him in the commission of known sin, in thought, word or deed. Then, and not till then, you collapse, and go under his yoke of bondage.

(d) This idea extensively prevalent among holiness people, that justification and sanctification go into simultaneous wreckage, is a glaring and dangerous error, really involving the fatal Zinzendorfian heresy, which identifies regeneration and entire sanctification, and which Wesley fought all his life and Bramwell pronounced the "Devil's great gun." The hypothesis of full collapse by a single act of unbelief, inevitably authenticates that of full salvation by a single act of faith, which is none other than the Zinzendorfian heresy. Among the countless scriptures which irreconcilably eradicate this heresy, Jude 5 is prominent, decisive and unanswerable, "But I wish you to remember, once knowing all things ,that the Lord having saved the people out of the land of Egypt, destroyed them that believed not the second time." This settles forever the absolute necessity of the second work of grace, wrought responsively to a second separate and distinct act of faith. The people who had been saved out of Egyptian bondage, when they trusted Jehovah through Moses, perished in the wilderness, because at Kadesh Barnea, they did not

trust God to conquer the nations according to his promise and give them the land of Canaan. Here Jude gives a testimony to the second work of grace, through a separate and distinct act of faith, exercised subsequently to regeneration, so clear as to beggar all the sophistry, which ecclesiastical demagogues can ever invent, in order to refute the second work of grace. It is a fact of undeniable history, that thousands of them who had been saved out of Egyptian bondage; subsequently perished in the wilderness because they did not trust Him to give them the land of Canaan. N. B. I am surprised, in my perigrinations, to find multitudes of holiness people believing we lose both experiences simultaneously, by a single act of sin. If they are not corrected of this error they will be utterly unable to maintain the great fundamental doctrine of sanctification by a second work of grace; i. e., through a distinct act of faith, subsequently to regeneration. If they could not leap from the brick-kilns of Egyptian bondage all the way into Canaan at a single bound; but had to cross the Red Sea and afterward the Jordan; thus reaching the promised land by two distinct crossings, it is irrefutably certain they cannot jump from Mount Olivet all the way to Egypt, at a single bound. The very fact of the two crossings progressively, forever settles the conclusion of the same two crossings retrospectively. What is true of progression is inevitably true of retrogression over the same ground. The irresistable logical se-

quence forever settles the conclusion that if we are saved by two distinct works of grace through the exercise of two separate acts of faith, we forfeit that salvation by two unhappy retrospective crossings responsive to two distinct acts of unbelief.

(e) When we build a house, we first lay the foundation and afterward erect the superstructure finally putting the roof on. When we take it down we begin at the top, first removing the roof, then the walls, and last of all, the foundation. Hence you see a verification of our Savior's words, the last shall be first, and the first shall be last. Justification can only be forfeited by an act of sin, which never can take place till sanctification has been lost.

Heb - 12:14 - 17

First - Careless - "not look diligently
as H. Spt. leads -
watch + pray,
Luke 22:40,46.

2. Then fail of grace of God.
etc

CHAPTER V.

MODUS OPERANDI OF APOSTASY.

Sanctification is the citadel, which fortifies the City of Man-soul, and is always impregnable when occupied by the Holy Ghost. The combind powers of earth and hell can never capture the city while He abides in the citadel. Sanctification is not forfeited by known and willing sins and overt violations of God's law. It is always gone before these can take place. It is forfeited by unwatchfulness, inadvertencies, frivolities, trivialities, levities, jocosities and hilarities, especially when unduly indulged. Wesley says, "Never be unemployed, and never triflingly employed."

The word lasciviousness, which so frequently occurs in the N. T., is *aselgeia*, which literally means excess. Whereas this word generally means excess along the line of lust, passion, and appetite, running into dark debauchery and gross sensuality, in view of which in my version, you will find it translated by the simple word "impurity," which is its most general meaning, yet it by no means exhausts its definition, which characterizes it in its extensive use, especially in the apostolical epistles. Therefore, its generic signification, excess, is applicable throughout the catalogue of those peccadilloes above enumerated.

Hence we must watch and pray incessantly, lest we grieve Him by excess along the line of these unsuspected inadvertencies in the ramifications of excessive levity, jocularityfi hilarity, frivolity, triviality, and all these little diversities, calculated to prodigalize His precious time, which He needs for humble instrumentality in the salvation of earth's lost millions; and the unconscious dissipation of our own intellectual and spiritual energies in diversities of unprofitable conversation. These are the "little foxes which spoil the vines."

In this way we grieve the Holy Spirit till, like the gentle, tender, amiable dove, His beautiful symbol, He evanesces, to us so utterly unconscious, that, like Samson sleeping on the lap of Delilah, we have no idea that He is gone till this seductive daughter of Belial sets the Philistines on us. Then we rise, shake ourselves as in former days, thinking the power will come on us as in former days, when to our affright and mortification, we find ourselves captured, mannacled, mutilated and enslaved; blind and miserable grinding in the mills of Dagon. Thus, the glorious light of the Holy Ghost superseded by the darkness of carnality, the sweet liberty of full salvation, by the galling yoke of slavery, and the pure worship of Jehovah for the idolatry of dead ecclesiasticism.

(f) Adam and Eve had to imbibe the diabolical malaria before they could put forth an overt act of sin. N. B. Actual sin is an effect which always has an inward cause superinducing it. Hence

the falsity of the dogma now prevalent, even among holiness people, that we lose sanctification and regeneration simultaneously, which is an indirect admission of the Zinzendorfian heresy; which is calculated to undermine your experience and cheat you out of your sanctification, dropping you down on the plane of regeneration. Thus, by these inadvertancies, accompanied by unwatchfulness, really superinducing a line of unconscious disobedience, we, to our unutterable spiritual detriment, neglect the Holy Ghost and grieve Him away.

Then, as in case of Samson, "who wist not that the Spirit of God had departed from him," we to our appalling disappointment, find ourselves in the hands of our enemies; i. e., we have already fallen captive in the hands of the devil. My emmanuensis says: "The Holy Ghost will not leave us without a warning." This is true. The people of Johnstown were warned constantly of their danger from the breaking of the levee and the threatened deluge, yet it was on them in a rolling flood forty feet deep before they knew it; the last hope having fled, escape impossible, and twenty thousand wrapped in watery winding-sheets.

So our blessed, indwelling Comforter keeps us faithfully warned, duly admonishing us of every trend to disobedience, however occult. N. B. We are still in the enemy's land. Satan is the god of this age. 2 Cor. 4:4. "This world is no friend to grace to help me on to God." The very atmosphere is surcharged with *miasmata* from the bot-

tomless pit. The indwelling Holy Ghost is the only effectual antiseptic competent against the imbibition of hell's malaria, which contaminates all the atmosphere of this fallen world.

(g) By this imbibition, we inadvertently and unconsciously lose our sanctification, subsequently to our mournful disappointment, finding the jewel is gone; hence the price of this glorious liberty, which we enjoy during the abiding presence of the blessed Holy Spirit, is none other than constant vigilance. David says, "I sleep, but my heart waketh." This frail mortal body is bound to have sleep, yet this is no apology for the sleep of the immortal soul, which ought to keep awake while the body is wrapped in lethean slumber. There is a blessed possibility of so sinking into God and resting in Jesus, that our spirit will keep awake, sufficiently to actually realize anchorage in God, while the frail body recuperates its exhausted energies by the much needed sleep, which not only adds to our efficiency for God, but prolongs our days upon the earth.

The secret of retaining sanctification is a vigilantly obedient spirit, not only constantly wakeful and responsive to the "still small voice," but joyfully obedient, regardless of consequences. It is highly probable that the weakness realized in resisting temptation will be the first telegram dropped from the skies, admonitory of the absent One.

(h) Here we see the peculiar vantage ground

occupied by the sanctified. In case of the regenerate, a single slip drops him through the trap-door into the hands of Satan. Not so with the sanctified; the devil has to defeat him twice before he can capture him. When a boy, in vivid anticipation of our inevitable civil war over slavery, in my fruitful imagination I saw the Ohio river crimsoned with blood. This vision was never verified. The great North, utilizing her wisdom as well as her power, carried the war far down South, and fought terrible battles in Dixie Land. The great battle of Perryville, Ky., was fought at that place because the heroic sons of the South turned out *en masse* and signally defeated the Union armies; consequently falling back, they fought the rebels again at Perryville, achieving a glorious victory, driving the Confederates out of Kentucky, never to return, obliterating the hitherto forlorn hope of her secession from the Union. Thus sanctification enables you to carry the war into the heart of Satan's kingdom, thus fighting him on his own territory, signally to the detriment of his cause. In case of the regenerate, he has not one chance. Defeat means disaster here and damnation hereafter. Hence the awful wreckage, demoralization and destruction, constantly thinning out the ranks of Emmanuel's soldiers, giving Diabolus a thousand victories, to the discomfiture of God's people, filling hell with jubilees. N. B. The forfeiture of sanctification should always prove God's alarm drum, simultaneously with the incoming

light, revealing the mournful retreat of the Comforter; roaring aloud and waking up the soul to the incalculable loss thus sustained, and arousing all the faculties of intellect and spirit, to rally in combined forces, co-operated by the prayers of sainted comrades, for the recovery of the lost experience. Thus, admonished by the sad defeat on the Mount of Holiness, driving us down into the plain of justification, which is fortunately for us, still within the gracious border of Emmanuel's land, where Zion's soldiers are bivouacked on the field, giving grand uncouragements to this sadly-defeated soul, to again put on the full panoply and fight as never before till he regains his forfeited citadel on the delectable mountains.

(i) Much of our glorious camp-meeting work is on this line, reclaiming the dear holiness people, who have thus unfortunately and inadvertently grieved away the blessed Holy Comforter, and in many instances arriving on the camp ground unconscious of the lugubrious reality that the enemy has actually purloined the bonanza they so highly prized. I am happy to observe that, as I verily believe in majority of cases, the collapse out of sanctification actually sounds the battle tocsin of reclamation, as the corn, wine ,milk, honey, grapes and innumerable luscious fruits of Canaan spoil our appetites for the stinted fare of the howling wilderness, chased by the Amalekites night and day. Consequently, responsive to the incoming light revealing the loss sustained, we heroically rally and

fight with a desperation never before known till we regain our inheritance in the land of perfect love and superabounding grace. N. B. When you have reached the attitude in which you commit your first known sin, you need not think you thereby lose your sanctification. Rest assured, you had lost it before you got there. "Man looketh on the outside, but God looketh on the heart." It does not take the outward act to consummate the sin. The moment you receive your consent, the sin is committed, and your condemnation superscribed on heaven's chancery. You are no longer a Christian, but a sinner. As the regenerated do not and can not commit sin (1 John 3:9), you have to forfeit your regeneration, thus decitizenizing yourself from the kingdom of God and dropping down into Satan's territory before you can commit the sin. (John 3:8.) This you do when you so yield to the tempter as to receive your consent to do the wrong deed.

(j) Here popular religion is involved in the great and fatal mistake currently proclaimed from the pulpits of the great Protestant denominations, as well as all the Romanists, i. e., that you can commit sin without forfeiting your citizenship in the kingdom of God, which doma irreconcilably contradicts 1 John 3:8, 9. The detriment to the cause of God superinduced by this false standard of Christianity is absolutely incalculable, hallucinating millions with the fond delusion that they are Christians, when really Satan has them by the

throat, having so lulled them to sleep by the siren song of worldly pleasure that they dream they are paragon saints ready for heaven, their pastor so lacing them with false comfort, fortifying them against the awakening of the Holy Spirit, rocking them in the cradle of carnal security, till this fleeting life ebbs away, leaving them in Satan's kingdom. Then, as their probation is expired, he has no place to put them but hell. Thus Satan, with the fond delusion of this sinning religion and the false consolations dispensed by its soporific influences, actually keeps millions fast asleep, giving them a passport through the popular churches down to the realms of irretrievable woe.

This *modus operandi* of apostasy should be thoroughly studied in order to fortify us against Satan's multifarious intrigues along this line, by which he clandestinely lassoes the unwary millions, so acutely manipulating them across the line into his kingdom, and so adroitly covering up his track, and so completely hoodwinking them to his devices, that he actually captures churches almost solid rank and file, so consummately perfecting the delusion that they slumber on enjoying the cradle of carnal security, which Diabolus uses their own amiable and cultured pastor to rock with his kid-gloved hand, till he can dump them into hell. I confess my deep anxiety to correct the holiness people on this prevalent idea, that we do not lose our sanctification till we commit a known sin. This by hypothesis virtually surrenders the great

doctrine of perfection by a second work of grace, dropping down to the Zinzendorfian heresy of full salvation by a single work of grace, which practically abnegates the experience altogether. When we give up the doctrine of the entire sanctification by a distinct work of grace, wrought by the Holy Ghost after regeneration, we have nothing left, doctrinally and experimentally, to contradistinguish us from the rank and file of the popular churches.

(k) Thus we have the perpetual victory so long as the Holy Ghost abide within. He fights our battles, conquers all of our enemies, giving us perpetual triumph. He abides just so long as we obey Him, His grace rendering it easier to obey than to disobey, and thus leaving us without excuse. An overt act of willing sin on our part is demonstrative proof that the Omnipotent Custodian is gone, as we never can commit an act of sin till Satan conquers us, which he cannot possibly do while the Holy Ghost is our keeper. Therefore the normal method of losing sanctification, is by the imbition of impurity, which readmits depravity back into the heart, thus grieving away the Holy Spirit and forfeiting our sanctification. After we have thus imbibed depravity, it will soon germinate and produce a crop of actual transgression, involving us in condemnation and obliterating our hope.

CHAPTER VI.

THE PROBLEM SOLVED.

The stentorian shout still roars out of the Philippian jail, "What shall I do to be saved?" Acts 16:31. The Prince of Glory responds, "Broad is the road that leads to death and thousands walk together there; while wisdom shows a narrow path, with here and there a traveler."

Eight hundred millions of anxious inquirers belong to the polytheistical and pantheistical churches of the antipodian world. These are all worshiping gods which can neither see, hear nor speak; yet they believe they are right, and we cannot impeach their sincerity. They realize their need of salvation and are blindly groping after it. One hundred and seventy-five millions belong to the Mohammedan churches, and seventy-five millions to the Jewish church; two hundred and fifty millions of sincere worshipers of the great Jehovah, who preach a hard Monotheism, accepting the Father, but rejecting the Son and the Holy Ghost. They are very earnest and enthusiastic, praying five times a day, very demonstrative in their worship; but utterly ignorant of salvation from sin. It seems that the very idea is covered in the debris of eternal oblivion—never thought of. They are sensual, cruel and diabolical.

(1) Two hundred and fifty millions of Roman Catholics, plus one hundred millions of Greek Catholics equals three hundred and fifty millions wearing the Christian name, claiming the discipleship of Christ, worshiping the Father and the Son, but to all appearances as ignorant of the Holy Ghost as the heathen. As He is the dispenser of the glorious resources of redeeming grace, through the love of the Father and vicarious atonement of the son, His superlative prominence in the gospel economy is abundantly recognized (Matt. 12: 31, 32), where Jesus certifies the feasibility of pardon, in case of sin against both the Father and the Son, but simultaneously affirming the irremissibility of all sin and blasphemy against the Holy Ghost. Blasphemy means contemptuous treatment and neglect. While these three hundred and fifty normal Christians preach the Father and the Son, but thus ignore and practically blaspheme the Holy Ghost, the result is, they show up no more spiritual life than the heathens and Mohammedans. We have one hundred millions identified with the great Protestant churches who remind us of the disciples which Apollos left at Ephesus before he got sanctified, who told Paul they had not heard that the Holy Ghost was given. The rank and file of the Protestant churches seem almost as ignorant of the Holy Ghost as the Catholics, since He as executive of the Trinity is *ex officio,* the dispenser of the redemptive scheme, an awful woe being pronounced on those who treat with con-

tempt his person, office and ministry; the attitude of these great and enlightened ecclesiasticisms appears discouraging in the extreme as perhaps not more than one in a thousand knows God experimentally.

(m) These mighty hosts are enthusiastic in their anticipations of salvation. They all claim it hypothically, to all appearances utterly ignorant of the glorious possibility intelligently to have it now. The Romanists expect it in purgatory; Protestants at death. God in all ages has at sundry times raised up a people on the earth competent to witness to the fact of His salvation, present, full and free. Enoch and a few others shed a bright light on the antideluvian world. Abraham, Moses, Job, Isaiah, Daniel, Ezekiel, Samuel, Elijah, Elisha and John the Baptist are sunbursts on the post-deluvian world, illustrative of this great salvation, personal, present, full and free. The apostolic age and the martyr centuries following flooded the world with a testimony of salvation from all sin, realized in present experience, despite all the intimidations of blazing fagots and roaring lions.

(n) The apostles and their spiritual children and the generations who had witnessed God's mighty works, having gone to heaven; when the mists and fogs of declining spirituality began to fall on the church, God raised up the Novatians (A. D. 251) to witness to His power to save to the uttermost. These were followed by the Wal-

denses and Albigenses, who carried aloft the blood-stained banner during the dark ages, when not one man in a thousand could read or write, thus bridging the awful chasm of Satan's millennium of a thousand years intervening between the apostolic age and the Lutheran Reformation; thus holding up the light of present salvation from all sin realizable in personal experience. Meanwhile the Roman Catholics did their best to exterminate them with fire, blood and slaughter.

Wickliffe, Luther and his compeers were gloriously used of the Holy Ghost to supercede the long, dreary night of the Dark Ages with the glorious gospel day of the Christian Reformation, bringing back the Bible to the common people, who had not seen it for a thousand years, while bloody Catholicism, with the power of Inquisition, reigned without a rival, martyrs bleeding and burning throughout Christendom till the civil governments in Germany and England, repudiating papal autocracy, abolished the Inquisition and protected the people from the blood-thirsty ecclesiastical tyrants who had long crushed out every spark of religious freedom in blood and terror.

As the day which gloriously dawned in Germany, under Luther and his compeers, Wickliffe and Huss having preceded them, bright morning stars auspiciously heralding the retreat of Satan's long night and the glorious dawn of the gospel day; as the light broadened out illuminating the British Isles, John Bunyan, the sainted founder

of the Baptist church; John Knox, the heroic leader of the holiness bands in Scotland, known as the Covenanters, whom God empowered to pray Bloody Mary, the Roman Catholic queen, down from the throne of England; George Fox, the founder of the Quaker Church; as Knox of the Presbyterian, and John Wesley of the Methodist; all in the good providence of God in due time came to the front, luminaries of the first magnitude, honored of God as heroic leaders of His holy people in the bygone ages, bearing aloft the standard of personal experimental salvation full and free, and for all the world, independently of popery, prelacy and priestcraft, proclaiming the glorious spiritual emancipation which none but the Holy Ghost can give and perpetuate among these bright lights of the middle ages, were the Moravians, who really descended from the Waldenses, who link on the Novatians, and they to the apostles, thus exhibiting an unbroken concatenation of holiness people from the apostles down to the clear lights of Bunyan, Knox, Fox, and Wesley, the latter, after ten years in the ministry, having been converted by the Moravians at the feet of Peter Boler, their great theologian, and sanctified seven years subsequently.

(o) These great religious movements under Luther, Bunyan, Knox, Fox and Wesley were all led out by the Holy Ghost in His merciful interventions in bygone ages, thus giving origin to the different Protestant churches—Lutheran, Baptist,

Presbyterian, Quaker and Methodists. These have all really been grand holiness movements in their day, signally used and honored of the Holy Ghost in the salvation of millions. As the ages go by, ulating all religious organizations to imbibe from him and his emissaries the elements of the world, thereby inaugurating human power and influence, which intuitively encroach upon the prerogative of the Holy Ghost, till unfortunately He is grieved away, leaving the church a body without a soul—i. e., a corpse; thus turning their fine edifice, which they always build when they backslide, into a morgue, whose very atmosphere is pestilential with the puterfaction of the dead bodies rapidly accumulating in the pews and very certain to erelong supply the pulpit with a dead preacher. The normal trend of worldliness in the church is to bring it under the control of unsaved people, who reject the Holy Ghost and grieve Him away. N. B. He will not stay where He is outlawed, and where carnal people have control of the church and will not let Him rule.

Among all the great Protestant churches above mentioned, which in their early history were so wonderfully used by the Holy Ghost, and especially the Methodist, the Quaker church has retained her simplicity and spirituality better than her ecclesiastical compeers. The church organization is clearly revealed in the N. T., consisting of the bishop (pastor), in charge of the spiritual interest. the deacon the temporal, and the eldership the gen-

eral interest. But these simple offices are all to be filled by the people, chosen and appointed by the Holy Ghost, who is in person the Head of the church, using the organization with an eye single to the glory of God, in the salvation of sinners, the sanctification of His children, and the conversion of the world.

(p) *Ekklessia,* from *ek* (out), *kleoo* (to call), is the word constantly used by the Holy Ghost and translated "church"; therefore, the Church of God consists exclusively of human souls who have heard the call of the Holy Ghost and, responsive to that call, come out from the devil and the world and identified themselves with God under the leadership and entering into the organization of the Holy Ghost, the only Revelator of Christ, whose disciples they are, delighted to walk in His footprints and obey all His holy commandments; pursuant to which they all tarry at Jerusalem till they receive the pentecostal enduement of the Holy Ghost coming upon them in the baptism of fire and incarnating himself in them. While all who are "born from above," i. e., the true children of God, are *bona fide* members, i. e., in good faith, legitimately identified with the Church of God; they all remain in spiritual infancy till sanctified wholly, the membership thus consisting of the *necpioi* (babes) and *teleioi* (the perfect), i. e., adults enjoying spiritual manhood in contradistinction to spiritual babyhood, having passed out of minority into majority. (Heb. 5:13, 14; 6:1, 2.) Minors

are incompetent to hold office, interdicted by the civil law as well as the ecclesiastical. Therefore the government of the church is encumbent on the members who have reached spiritual adultage, thus having received the Holy Ghost, who in mercy, blessing and glory unutterable, incarnates Himself in them, thus ruling the church through their instrumentality. This is God's normal order abundantly revealed in the N. T. Scriptures. While all the members who are really incarnations of the Holy Ghost constitute the adult wing of the "household of faith," invested with the management of the church; as a matter of practical convenience and expedition, the administration is committed to the bishop in charge of the spiritual interest; the deacon, the temporal, and the eldership, the general interest of the church; all of these invariably elected to their offices by the Holy Ghost, who abides in them and *de facto* rules the church through their humble and faithful instrumentality.

(q) The apostatising trend of a church always begins in the forfeiture of sanctification, which will normally take place simply by the glorification of the saints as the Lord calls them from labor to rest, thus vacating their places in the church militant to swell the ranks of the church triumphant, thus leaving the church on earth in the hands of the unsanctified members who are utterly incompetent to rule it for the glory of God; the divine order of course contemplating their onward move-

ment into the sanctified experience, thus receiving the equipage of the Holy Ghost, indispensibly requisite to their qualification for the onerous duties incumbent upon them as the responsible custodians of the Church of the living God.

(r) In the sad retrogression of the church from the heights of spirituality to the depths of carnality we see the first stage transfers the government from spiritual adults to infants, whose peculiarity is frolic and fun, as now lugubriously illustrated in the ice cream suppers, strawberry festivals and miscellaneous fandangoes, this day the bane of the popular churches. We may also add to these childish follies the fond predilection for artistic splendor, shown up in fine houses, moslem spires, Gothic domes, Corinthian columns, memorial windows, pipe organs and all sorts of magnetic phantasmagoria, so exceedingly charming to the carnal eye as to enable Satan by these devices so to monopolize the attention of the poor lost souls, by the providence of God brought to His house, that they may be kept out of hell, that their eyes are turned hither and thither like the fool's eye gazing and admiring these artistic beauties, splendors and wonders, that the gospel falls on them like water on a goose's back, every drop rolling off and leaving no impression. In this way Satan is fast sidetracking and hell fearfully devouring the popular churches. There should be nothing in the house of God which is not strictly auxiliary to the Gospel in conviction of sinners,

the salvation of souls, and the sanctification of God's people. These worldly phantasmagoria not only grieve away the Holy Spirit and defeat the gospel, but actually lead the people into idolatry, thus worshiping gods made by human hands. (Acts 17:25.)

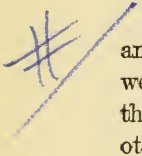
The next step in this sad retrogressive trend follows as an inevitable sequence of the preceding, i. e., the participation of unregenerated people in the government of the church, who in the absence of the sanctified element, will by their intellectual and financial power quickly subordinate the spiritual infants, actually capturing the situation, taking it into their own hands and spontaneously though unconsciously turning it over to the god of the age (2 Cor. 4:4). In this way, the institution undergoes a radical somersault, actually landing in the devil's kingdom and becoming the synagogue of Satan (Rev. 2:9) instead of the Church of God. As the normal economy of the Holy Ghost is to rule the church through the instrumentality of the sanctified bishop, deacon and elders, co-operated by the obedient and appreciated children of God who constitute the rank and file of the membership; Himself incarnated in them and using them as His humble, devout and obedient servitors in the great and responsible work of saving the lost and edifying the Church of God, which He purchased with His own blood. Therefore, when the saints blessed with the incarnation of the Holy Ghost, finish their work and go to

heaven, you see He goes with them, leaving the church in the hands of the spiritual minors, who will soon be so outwitted by the strong, worldly people that they will yield to them, let them run the church, and, as a rule, themselves backslide, thus the last hope taking her flight and the church actually becoming the synagogue of Satan." In this way you see the organization actually passes out of the hands of the Holy Ghost, going over to Satan.

(s) The successive flight of the generations is with locomotive reality, revolutionizing all human organizations continually. The old die and go to heaven; the young in the normal succession take their places without the grace enjoyed by their ancestors; thus affecting a radical revolution in the membership. Though still called Methodists, Baptists, Presbyterians, or Friends; yet they are utterly heterogeneous to their ecclesiastical ancestors. We are living in the devil's age of the world (2 Cor. 4:4). The whole earth is so enveloped with spiritual night under Satan's black wing, that it requires but a few generations for him to capture any institution, having a human hemisphere, as all must while in this world. The paganistic churches of this day, with their eight hundred millions, wrapped in pantheistical and polytheistical idolatry, are the organic successors of the Noachian church, long ages ago, captured by Satan.

The two hundred and fifty millions of Jews and

Mohammedans are the organic succession of the Mosaic church, still magnifying the patriarchs and prophets, devoutly worshiping the God of Abraham, Isaac and Jacob, but rejecting Christ. The three hundred and fifty millions of Greek and Roman Catholics are simply the fallen apostolic church in the rigid ecclesiastical succession of Peter, James, John and Paul; their ancestors having long ago exchanged the cross for the crown, the silver trumpet for the golden harp, while they are constantly sinking deeper into carnality, worldliness and idolatry.



(t) I am in the fiftieth year of my ministry and seventieth of my pilgrimage. I remember well when the Methodist Church was precisely on the line of the Holiness Movement this day; the other orthodox protestant churches, to the extent of my limited acquaintance, being on the same straight Holy Ghost line, all praying down the power from heaven, receiving the Holy Ghost with shouts of victory and tears of triumph, pressing the battle for God and souls and unanimously turning their guns against every water-logged, ritualized heretic that dared to shoot into the ranks of God's blood-washed and fire-baptized soldiers. Though difficult so to realize, I feel like the Nestor at the seige of Troy, who Homer said was living with the third generation. These heroic churches whose prayers brought the power down to convert my soul fifty-three years ago, have sadly collapsed, retreating from the heroic eminence of

spirituality, simplicity and power enjoyed by our ancestors, let go their grip on God, and dropped back like Sampson, shorn of his locks by the world's Delilah, and multitudes of their preachers this day grinding in the mills of Dagon; thus preparing bread to feed the idolatrous congregations to whom they minister sabbatically in the beautiful, artistic churches on which God's money has been profusely lavished, while heathen millions for whom Jesus died are perishing for the bread of life. While as Jesus wept over Jerusalem, we bewail this mournful collapse into carnality, pride, worldliness and idolatry, we are thrilled with the consolitory realization that God in His infinite mercy still carries on His work, after calling His workmen from labor to rest. Thus raising up the present holiness movement to bear His testimony, preach His unadulterated truth and carry His gospel to the ends of the earth. While we spontaneously weep over the waste places of Zion, we rejoice that God never gets old, but lives eternally in the vigor of immortal youth. The delapidations are only on the human side of the ecclesiastical superstructure, which is evanescent as the ocean billows come and go, while God, like Gibraltar, stands immutable forever; consequently we have nothing to do but prove true to the Holy Ghost, the Omnipotent Executive of the Trinity, who moves steadfastly on amid the collapse of worlds, the dilapidations of churches and the fall of empires. Therefore we have nothing to do but go

where He goes. How can I know where He is? You can only know this by His mighty works, as He has no visible body. His glorious supernatural works, executive of the new creation in human hearts, responsive to the stupendous achievements of the substitutionary vicarious atonement of the Lord Jesus Christ, making ample and complete provisions for the salvation of the whole world, and sending the Holy Ghost, His personal successor in the execution of the wondrous plan. Jno. 16:7. These mighty works wrought by the Holy Ghost are the regeneration of sinners and the sanctification of Christians. The absence of these grand and unmistakable supernaturalisms is the sad index finger pointing us to the mournful retreat of the Holy Ghost, which always supervenes when His light, wisdom and grace are rejected. Then spiritual darkness, worldliness and carnality supervene, significantly manifested by the absence of spiritual power in conversions and sanctifications.

(u) We must be true to the Holy Ghost, marching to the music of heaven, moving as He moves, simultaneously co-operating with Him, with all our power, spiritual, intellectual, educational, physical, financial and influential. If you will be true to Him, He will never fail to give you the needed light, directly by His indwelling presence, through His word and His providence.

He is both the Father and the Mother of all of God's children (John 3:1-8). Here you find

the birth "from above," which brings souls into the kingdom of God, four times positively affirmed of the Holy Ghost. Isa. 49:15, "Can a woman forget her sucking child, that she should not have mercy on the son of her womb? Yea, she may forget; yet will I not forget thee, O Jerusalem." This beautiful passage, with many others, reveals God as the Mother of all His spiritual children, while the Holy Ghost is both the Father and Mother of God's children. He utilizes His sanctified people, who are recognized in the Bible as fathers and mothers in Israel, in the capacity of nurses, guardians and educators of the babes in Christ; also pre-eminently in the capacity of soldiers panoplied for his exterminating war against sin and Satan, till the world is conquered and laid as a trophy at the feet of Jesus. Thus all truly sanctified people are *ex officio* commissioned heralds of the glorious gospel, called and sent by the Holy Ghost to the ends of the earth to preach the living word to the lost millions, evangelize all nations, thus expediting the return of our glorious King. 2 Peter 3:12. Such is the momentous responsibility of this work with which the saints are entrusted, that the angels look down on us with spell-bound appreciation, anxious to descend and participate the honor of preaching this glorious gospel "with the Holy Ghost sent down from heaven," 1 Peter 1:12. Without the personal enduement of the Holy Ghost incarnated and dwelling in us, we are utterly incompetent to this arduous

responsibility. Satan is so vastly wiser and stronger than we, that he is sure to whip us, if the Mighty One is not in us, giving us the victory. Babies are all cowardly, quickly affrighted at the clangor of arms, the charge of artillery wagons and stampeded at the canon's roar. Therefore, the devil has an easy victory when he meets an army of infants. N. B. All remain in spiritual infancy till the glorious second work of grace, wrought by the Holy Ghost, after regeneration sanctifies them wholly.

No wonder the devil stampedes the whole army when under the leadership of a baby bishop, presiding elder or pastor. If the leader is not sanctified wholly and filled with the Holy Ghost, rest assured he has mistaken his calling, Acts 1:4. The Holy Ghost, the Omnipotent Executive of the Trinity, sent into the world, the personal successor and revelator of our ascended Christ (John 15:7), is the only power on the earth competent to defeat Satan and his hellish myrmidons, co-operated by the powers of the world, save sinners and sanctify His people, thus immigrating into their purified hearts and there incarnating himself, using their instrumentality, spiritually, intellectually, physically, financially and influentially for the conquests of the world, the revelation and glorification of the Omnipotent Christ to the deluded, debauched, Satan-ridden, hellward-bound millions of this poor, fallen world, whom He has redeemed by His

precious blood and opened heaven for their happy ingress and eternal felicity.

(v) N. B.—*Ekklesia* (church) is the *defacto* institution of the Holy Ghost, both the Father and Mother of all God's children who alone constitute His family in heaven and earth.

When I crossed the Atlantic the second time, I sailed on the great German Lloyd steamer Elms. We passed through an awful storm in the middle of the ocean, which lasted five days and nights without the slightest lull of the roaring tempest. The great ship, with her tremendous power of thirty-six boilers, shot through the hurricane like an arrow, making schedule time, though the storm was diametrically against us.

When I sailed to the old world again five years subsequently, I chanced to speak of my first voyage to an English sailor, aboard an Egyptian ship, calling the name of the great steamer on which we stemmed the storm, when he told me that soon afterward this noble ship was condemned by the Board of Admiralty as unseaworthy and laid up in the docks, no more to plow the ocean, but to be disintegrated and appropriated *ad libitum* in sundry sea-crafts. I use this to illustrate the church problem, which perplexes so many sincere people. My informant, who was an intelligent man, said we all made a narrow escape from a watery grave in that storm, as that vessel was old, soon afterward condemned and laid aside. If they had kept her in the work, she would certainly soon have

gone down with untold catastrophe. The great ship company to which she belonged, standing at the front of the nautical world, financially and influentially, immediately supplied her place with a new vessel belonging to the same line. So you see church organizations, like everything else in this world, get old, lose their efficiency, wear out, pass under the interdict of the Holy Ghost, who lays them aside, at the same time calling His people out of them. What a pity that so many, like the rats, still stay with the old, condemned, unseaworthy bark! Oh, the infinite importance, that we all march to the music of heaven, keeping constantly in line with the Holy Ghost! If we will be true to Him, His word and His providence, we will never get left by Zion's soldiers marching to glory. We must have the courage to walk in the light which God gives, leaving the unseaworthy and dangerous vessels, embarking on the new, vigorous and seaworthy ships of Zion's glorious line.

If we are true to God and holiness, the Holy Ghost will always attend to the church question, and we need not bother ourselves about it. When I want to cross the ocean, the great ship company, with their millions of money, provide the vessel, which has passed the rigid inspection of the Admiralty Board and assured to be all right and in every respect sea-worthy. When I made my second voyage to the Holy Land, I could not go on the Elms, which had weathered the storm of my

former voyage and carried me safe back to my native land, because she had done her work and been discharged from the ocean service. The Father, Son and Holy Ghost are the infallible ship company, plowing time's tempestuous ocean with a vast diversity of craft, all under the same captain, King Jesus, and in charge of the same omnipresent Engineer, the Holy Ghost, who keeps the steam power abundantly adequate to stem every storm, while our blessed Heavenly Father is the loving, omniscient, omnipotent and omnipresent President of this glorious steam ship company. The only point for you to settle is the line on which you are going to sail. Be sure you embark on Emmanuel's Line. Do not let Satan intimidate you through fear of disloyalty to your church, and thereby induce you to sail on some vessel which has not passed the inspection and received the approval of Heaven's Admiralty Board, the glorious infallible Trinity, and received full endorsement as sea-worthy. Take warning as you see so many crafts of endless diversity going down amid the storms on all sides. N. B. this Divine *ekklessia,* the aggregation of God's children, is the only church. It is launched from heaven, when the Holy Ghost descends and regenerates a soul. He is the Organizer, ruling it through the instrumentality of the members who have reached spiritual seniority, by His own expurgation of original sin out of the heart and incarnation of Himself, enthroning Christ in the Spirit, soul, body and life to reign without a

rival. This is the "church of the first born" written in heaven without spot or wrinkle.

(w) When a student in college I well knew a venerable physician who had practiced in that city forty years ,when interrogated by a patient, who was a scholarly gentleman: "Doctor, please tell me the philosophy of this medicine." He bluntly responded, "Sir, the philosophy is take it and it cures. This is veritably true in reference to the Lord's plan of salvation. The millions of earth all realize that they are sadly out of kilter and woefully need something. Here come the theologians, representing the creeds of Christendom, each one commending his peculiar dogmata and telling you what to do to be saved. You follow the prescription, and still, to your mortifying disappointment, realize the old heart trouble. You may take your choice among the six thousand religious denominations, and you can only write "Ichabod" on the banner under which you are marching to Eternity. Ransack the illustrious line of Holy Ghost people from Abel down to the present day, you will see Enoch, flying to heaven in a chariot of fire, Abraham entertaining the Lord and His angel companions at his table in Mamve. Moses honored with the glory of God's presence in the burning bush, Daniel shouting victory in the lion's den, Shadrach, Meshek and Abednego astounding Nebuchadnezzar by their shouts in the fiery furnace, where the appalling monarch sees a fourth one, whose form was like the Son of God. John the

Baptist was "a bright and shining light" amid the black darkness which had enshrouded Israel four hundred years, unrelieved by a solitary inspired prophet. We see the Apostles dispersed to the ends of the earth, shouting victory in the heart of Satan's time-honored empires, delighted with the immortal honor of sealing their faith with their blood. In their heroic track two hundred millions have fallen (including the mighty hosts slain in the Moslem wars, between the cross and the crescent, for Christ's sake). O what rivers of martyr blood have deluged Asia, Africa and Europe. N. B. All these are witnesses in the presence of heaven, earth and hell testifying to men, angels and devils, the indubfitable and indisputable verity of this wonderful *defacto* salvation, which makes its votaries shout for joy at the burning stick and the lion's mouth. It is the most real thing in all the intelligent universe. Human philosophy, bold science and the combined wisdom of the ages all pale before it. The time honored ecclesiasticisms and venerable human creeds all evacuate the field. when this triumphant, matter-of-fact, personal salvation, with its heaven-born regeneration, victorious sanctification and incoming floods of the Divine presence, power and glory. More in gorgeous panorama dumb-founding their astounded gaze and eliciting from them the frank confession of the Queen of Sheba at the court of King Solomon; that "the half has not been told."

CHAPTER VII.

THE GRAND DESIDERATUM.

The eight hundred millions of Polytheists worshiping the sun, the first object in all the world, by his effulgent glory to win the hearts of nature's simple children to his adoration under the cognomen of Baal Worshipers, as this is the name of the Sun god; and he proved the most popular divinity in all the world during the first four thousand years; In Asia worshiped under the name of Baal, and in Africa, that of Osiris. Then followed Ashteroth, the moon-goddess, called in the Bible the Queen of heaven, so beautiful and lovely as she walks in her royal majesty amid the glittering constellations. Then the great planets, Jupiter, Saturn, Neptune and many others, received their recognition in the catalogue of divinities adored by the children of fallen Adam. Among the devotees of these and many other Polythetistic divinities we find nothing satisfying to the longing soul and the asking heart. Yet the piteous cry still rises from the pagodas of Asia and the jungles of Africa, "What shall I do to be saved?" Among these mighty hosts, the sable children of Ham and the tawney sons of Shem, there is not a solitary restful soul. So the Polytheistic religions are all a failure.

What about the two hundred and fifty millions of Mohammedans and Jews, boasting in the progenatorship of Abraham, Isaac and Jacob, guarding their sacred dust in the cave of Machpelah with loaded guns. All of these are rigid Monotheists, devoutly worshiping the one God of the Old Testament, and looking to Moses and the prophets for salvation; the superstitious Moslems augmenting the number by the addition of Mohammed, the Arabian impostor, though they pray five times a day manifesting the most earnest devotion, they are crude, lustful, revengeful and diabolical; utterly destitute of the apprehension, that there is a possibility of getting rid of sin in this life. No wonder Monotheism has no salvation, as God out of Christ, is a consuming fire. Heb. 12:18; and all of these teeming millions repudiate Christ with raging contempt, villifying the very idea and even denying the possibility for God to have a son. Hence in all the ranks of Moslem and Jew, with their boasted Monotheism, there is not a ray of light nor a gleam of hope. In the Old Testament dispensation the Holy Ghost was the Revelator of the Father.

Therefore when the people sinned and grieved Him away, they always drifted away from God, forgot Him and went into idolatry, sinking deeper into sin, till God sold them out to their enemies to castigate them severely, till they repented, humbled themselves and cried unto Him in their distress.

Then He raised up a deliverer, putting on him

the Spirit and the power, to defeat their enemeis and lead them out of bondage; e. g, Othnien, Ehud, Shanegar, Jephtha and Samson. The reason why the Mohammedans and Jews, are utterly unspiritual and to all appearances, quite as destitute of experimental salvation, as the heathen, is because their worship of the Father, though devout, enthusiastic, patient and indefatigable, is utterly despiritualized, their dispensation having passed away, the Holy Ghost no longer reveals God to them.

Hence while their worship is rigidly monotheistic; they are as carnal, sensual, cruel and bloodthirsty as the blinded devotees of Pagan polytheism. (y) The three hundred and fifty millions of Catholics, Roman and Greek, so enthusiastic and pertinaceous in their advocacy of the divine Sonship, as well as the Fatherhood, also in their creeds, fully recognizing the Holy Ghost, or as unspiritual, carnal, selfish and cruel as the Moslems and Jews; their sectarian prejudices, antipathies and anamosities so high, that the Turkish government has to supply the Church of the Holy Sepulcher in Jerusalem, and that of our Lord's nativity in Bethlehem, with an armed battalion to keep the Greeks, Latins and Armenians, who at their respective hours hold daily worship at those places; from killing each other. It might be thought this armed force is not necessary at these places; but the matter has been tested and bloody riots have broken out, between these denominations, all avow-

edly with great manifestation of devotion, worshiping the Father, Son and Holy Ghost.

What is the solution of the sad fact, that these three and a half millions of people whose sincerity and devotion, we can not call in question, are demonstratively to all who have the discernment of the Holy Ghost lighting up His precious word; actually and indubitably as carnal, unspiritual, lustful and cruel as the Moslems and Pagans. There is but one solution; long ages ago, they have grieved away the Holy Spirit, till He has been gone so many rolling centuries, that every trace of His presence, power and glory, has evanesced leaving a dismal spiritual night, which settled down on them, far back in the days of the great Constantinian apostasy; when the sudden promotion of the Apostolic church from the lion's mouth and the burning stake to Caesar's palace, and the seductive honor of standing at the front of the world; when thousands of costly heathen temples were turned into Christian churches; arrested the onward march of the Christian army, through blood and fire to the conquest of the world.

The result was the rich world offered her boundless wealth, influence and resources to the poor suffering church, now honored by the membership of the Emperor and the magnates ruling the ends of the earth. The saddest day in history, was when the church accepted this bonanza from the world, which not only paralyzed her aggressive power, but reversed the wheels of the locomotive, giving the

train a retrogressive movement, which, responsive to terrestrial gravitation, has been going on ever since with accelerated velocity; meanwhile Satan's choirs still sing the songs of Zion, lulling to sleep all the passengers resting in the soothing hallucination, that they are fast climbing the grade which will expedite their long expected ingress into the Union depot of the New Jerusalem. Sure enough they are fast reaching their destination; but when eternally to late; when to the appalling horror and paralyzing disappointment of the clergy and the laity, it proves to be the pandemonium of Satan's dreary dominion.

So many centuries have flown since these great churches have grieved away the Holy Ghost and thus lost their grip on God, that not a solitary vestige of His former presence, when martyrs shouter in the fire, and kings and princes paled before the gospel herald, discernably survives. (z.) To these three hundred and fifty millions of despiritualized Christians, who have the name and the form, but seem as ignorant of the reality as Mohammedans and heathens; we with a broken heart and unutterable reluctance are constrained to add a hundred millions of the fallen Protestant churches, who have so recently on the historic page, stood at the front, led the embattled hosts, shouted the war cry and even augmented the voluminous roll of heroic martyrs, who followed in the track of their crucified Leader, adding their blood to His! thus augmenting the testimony

of the great vicarious atonement for the redemption of the whole world; till angels contemplate from the heavenly battlements, spell-bound, and demons appalled retreat crestfallen from the scene. After Paganism had deluged the earth, three hundred years with the blood of the Nazarenes, and Romanism, developing from the great Constantinian apostasy, had fallen with the slaughter of a hundred million more, till the earth was drunk with the blood of the saints; thus eternally commemorating Satan's millennium, Satan's millennium of a thousand years, significantly none in history as the dark ages, during which not a king beneath the skies was competent to protect his subjects from robbers, who gathered in great armies and spoliated the earth, murdering the men, brutalizing women, and plundering indiscriminately. The pope to this day looks back upon that awful period as the halcyon days of the church, when in the succession of fallen Ceasar, the sixth head of the Roman beast, which was wounded unto death, and his deadly wound healed in the rise of the papacy; reigned without a rival, all the kings of the earth acknowledging his supremacy and favoring him with civil and military power in the punishment of the saints, denominated heretics, because they dared to be true to the Holy Ghost. Thus the hill-tops glared with martyr fires and all Christendom trembled beneath the tread of the bloodthirsty, diabolical Inquistion, whose informers were scattered throughout the country, stealthily

eaves-dropping every suspected home, through the midnight hours, that they might catch a word of treason against some members of the family and thus arrest the suspected one, without regard to age or sex, dragging them away to burn in the *auto de fe,* or to languish and starve in a dreary dungeon. (a)

The Roman Empire was the upholder of ancient civilization. Hence, with her fall, A. D. 476, that civilization passed away, consigning the world to the dreary night of a thousand years, during which Satan reigned without a rival, the Pope his vicegerent in the West, and Mohammed, in the East.

During this period the Catholic church was not only despiritualized of the Holy Ghost, but actually demonized. In Wickliff and Huss the morning stars scintillating the orient, began visibly to guild the horizon with the rosy-fingered tints and hues of the beautiful aurora, the daughter of the dawn, proclaiming to the world the approaching day, so infinitely electrifying, after the long night of a thousand years, written indelibly on the scroll of time in martyr's blood. The glorious day actually broke upon the nations in the Lutheran Reformation, which was a great holiness movement, stirring all Germany and arousing Christendom from the long night of darkness and blood, while Satan's black wing eclipsed every ray from the Sun of Righteousness, the Bible being unknown, only one man in a thousand competent to read. The glorious dawn began in the fifteenth century, develop-

ing into the sunburst under the leadership of Luther and his compeers. N. B. Through the dark ages, the Novatians, Waldenses and Albigenses, true holiness people, gave the trumpet no uncertain sound, bearing aloft the blood-stained banner, scattering the fire of full salvation, through every nation, though constantly hunted by incarnate demons with their blood-hounds, murdered recklessly and suffering a thousand deaths, with inconceivable torture as the genius of the age was laid under contribution to invent machinery calculated to inflict the greatest possible amount of pain and anguish. (b) As the Lutheran is the oldest Protestant church, she is of all the most despiritualized. As the revival continued to spread over Europe, God raised up Bunyan to lead the holiness movement which developed into the Baptist Church. Knox, another, which proved the nucleus, from which eminated the Presbyterians; Fox, the founder of Quakerism and Wesley, of the Methodist. Meanwhile, the Moravians, prominent in Bohemia enjoy the honor of the noble Waldensean succession; the movement in England developing into the emigration of the persecuted saints, first to Holland, where they enjoyed a degree of liberty among the Dutch, but, not there feeling perfectly free to worship God in the beauty of holiness, according to the dictates of their own consciences; they sought an asylum in the unexplored wilds of the New World, landing on the Plymouth Rock 1620, enjoying the honorary cognomen of the Pil-

grim Fathers, and becoming the nucleus of the Congregational Church. God, in the last 400 years has wonderfully used these churches in the salvation of millions who are now in glory. We all trace ecclesiastical lineage to some of these great organizations, or perhaps smaller bodies contemporary and co-operative with them. Consequently they will ever have our most ardent love, sympathies and prayers. They all originated in the supernatural intervention of the Holy Ghost, calling out the sincere people to leave the world and identify themselves with God, for His glorification in the salvation and sanctification of themselves and others.

These churches are this day orthodox in doctrine and ought to be God's mighty army to save the world, conquer Satan and bring on the millennium. This they could do if only true to the Holy Ghost. O the wonderful possibilities of these one-hundred millions of Protestants!

The saddest phenomenon of the age is the despiritualization of these churches, by which they have almost enmasse lost their power, lugubriously verifying the awful Pauline prophecy, of the last days, "having a form of godliness, but denying the power of the same; and from such turn away" II. Tim. 3:5.

All these one hundred millions preach the Father, Son and Holy Ghost; but oh, how few among them have the power of godliness! while they nearly all actually deny it, thus putting them-

selves under the divine anathema and imprecating on themselves the awful retributions, hastening in the fulfillment of these terrible latter day prophecies, and superinducing their own abandonment by God's true people, who must obey Him at every hazard. Here He commands us to turn away from all those who have the form of godliness and deny the power. How melancholy the sight of this mighty host, grieving away the Holy Ghost and going off in the horrific worldward and hellward trend of debauched, demonized Romanism! N. B. We must under all circumstances be true to the Holy Ghost, the only Revelator of the Father and the Son. Consequently when He is grieved away, experimental and practical holiness becomes a myth and a fiction. (d). The Holy Ghost is not only the Revelator of the Father and the Son, but the successor of Christ in His work of saving the world; the omnipotent Executive of the Trinity. Consequently His contempt, i. e. blasphemy is unpardonable either in the present age, or that which is to come. Matt. 12:31, 32.

In view of these stupendous facts, we need a constant waking up and eternal vigilance, with reference to our inconceivable interest and immeasurable responsibility, appertaining to the Third Person of the Trinity.

We must steer clear of the tritheistic heresy, running us into the apprehension of three Gods. There is verily but one God, though He reveals

Himself to us in three persons, the Father, the Son and the Holy Ghost.

The Father sits upon the throne of the universe, millions of worlds, moveing responsively to His sovereign *ipse dixit*. The Son encumbers the Meditorial throne at His right hand, interceeding for this fallen world. The Holy Ghost is the Spirit of the Father and the Spirit and the Son, Himself very and eternal God, executive of the plan of salvation, dispensing the love of the Father and the grace of the Son, to all awakened, contrite, believing, appreciative and obedient souls. Hence, in the very economy of redemption, everything is a failure, without the immediate personal intervention of the Holy Ghost. When He is absent, God is not among us; the world and the devil have the run of things. (e.)

While as witnesses and preachers, our commission is to all the world, preaching the gospel to every creature. Therefore the Holy Ghost may lead you into any of the dead worldly churches, to preach, shine and shout, in order to save their souls. Consequently, like Paul we should be "all things to all men," yet remember He said, "I will not be under the power of any."

We must be free as angels if it costs us our lives like the martyred millions who have crimsoned the bygone centuries with their blood and vocalized the world with their shouts of victory. This freedom we can only have by walking steadfastly in the track of Jesus, led by the Holy Ghost;

the divine leadership always triple, the Spirit leading my spirit, the word, my intellect and His providence, my body. If true to this triple leadership, we will never get wrong. (f.)

The baptism of the Holy Ghost and fire is the only available break water against every form of doctrinal, experimental and practical heresy. Therefore when a church ceases to make this her constant battle cry; she inevitably backslides, and if not revived continues on her downward trend to the dogs and the devil, till she plunges into hell. While it is the inalienable duty of every pastor to see that all of his members have this baptism; such phantly assured of His glorious abiding; we should go to God for frequent refreshings, regirdings, reanointings and glorious old style revivals in our own souls; thus qualifying us for the terrible conflicts which await us in our normal work of rescuing the perishing, saving the lost, defeating Satan, and glorifying God. Be sure you never let the enemy persuade you, that you are out of danger, and do not need help.

"Let him that thinketh he stands, take heed, lest he fall." I Cor. 10:12. (h.)

"Without holiness no man shall see the Lord." R. V. "Without the sanctification." This grand truth, flowing like a crystal river, bounding lies, to bring about an old-time revival of Holy through and inundating the Bible, none claiming the discipleship of Christ have ever been able to repudiate. The Roman Catholics admit you must

have it, but postpone you to the fires of purgatory to have the sin of your nature burnt out.

Oh, what a climatric delusion of Satan! There is no purgatory except the cleansing blood of Christ and the refining fire of the Holy Ghost. This glorious elixir is neither in hell nor heaven; but here on earth. "In the house of King David He has opened a fountain for sin and uncleanness." How sad to see the deluded millions of Roman Catholics following their blind priests and dying full of sin, depending on the fires of purgatory to sanctify them; when their purgatory will only prove a devil's hell, whose fire has no power to sanctify the soul by burning the sin out of it, as hell-fire can only burn the soul, and that through all eternity, while it takes the heavenly fire, dispensed only by the Holy Ghost, to consume and exterminate sin. The attitude of the great Protestant churches is that physical death makes an end of sin. This is utterly untrue, as sin is not a materiality that it can be disintegrated and exterminated in the dissolution of the mortal body. On the contrary, sin is a spirituality and a unit like the human spirit, consequently it cannot undergo dissolution like the mortal body, which owes its existence to the preponderance of the vital forces over the chemical; therefore, when the latter predominate over the former, we live no longer. Meanwhile the body of sin, being a spirituality, not subject to the laws of chemicals and vital affinity, which control the material world, can only

be destroyed by Omnipotence (Rom. 6:6). Of course we lay no embargo on Omnipotence, daring neither to limit His power nor His grace. "While the lamp holds out to burn, the vilest sinner may return." Yet it is horrifically risky to postpone till death what we so much need in this life, and without which we will be undone through all eternity.

Life at most is but a span, and Oh, how fleeting! Wisdom cries every moment, "Be ye also ready."

(i) In all ages the holiness people, so called, because they are the people of the Holy Ghost, who not only believe in Him as their Convictor, Regenerator and Sanctifier, but delight to obey Him every moment, rejoicing in His precious word, honoring the Bible as their only and infallible guide, being people of one book; have in all lands and in all ages preached indefatigably that the time to get sanctified wholly and filled with the Holy Ghost, is the present moment.

When Omnipotence is the Executive, a moment is as good as a lifetime.

We must not please Satan by believing that there is anything hard for God to do. Our salvation, from alpha to omega, is the work of the Holy Ghost alone, through the glorious vicarious atonement and efficacious mediation of our triumphant, omnipotent Christ, who ever lives to intercede for us.

The trouble with the Catholics, who claim purgatorial sanctification, and the Protestants who de-

pend on physical death to destroy sin, is, the simple and incontestable fact that they cannot adduce a solitary scripture to prove their doctrine; whereas, the whole Bible is simply a swelling flood, revelatory and confirmatory of entire sanctification, full and complete, now administered by the Holy Ghost.

(j) When Israel went out of Egypt a vast multitude, a promiscuous heterogeniety of many nationalities, Copt, Egyptians, Nubeans, Lybians, Ethiopians, etc., followed after them, swelling the exodus to vast proportions. The curtain drops, they evanesce, and we never again hear of them. Such is always the case in a great religious movement. What multitudes of disciples followed our Savior till He preached that memorable sermon evolving the deep truths of sanctification and glorification in the synagogue at Capernaum, six months before his crucifixion, when a mighty host said, "This is a hard sermon, who can receive it? Then, turning back, they walk no more with him." In a similar manner this day multitudes start out in this great revival of Holy Ghost religion, which is moving through every land. They walk awhile with us, evanesce and are seen no more.

Methodism, the youngest of the great revivals except the present, retained the fires on the ancient altars, though almost smothered out by the debris of the world, which God in His infinite mercy largely used to kindle the conflagration, which is now rolling around the world. Conse-

quently in the early history of the movement, with Phœbe Palmer and her comrades, twenty-five years in advance of the recognized inauguration 1874, meanwhile God was getting us ready, by sanctifying one here and there, dispersed widely over the continent, e. g., your humble servant alone in the Kentucky Conference in 1868. The movement was apparently by mutual consent recognized as Methodistic by pre-emption. Some of our noble Methodist leaders have been quite reluctant to let go their denominational grip and turn the movement loose, a free cosmopolitan, to travel without embargo through every nation under heaven, unencumbered by sects, creeds and shibboleth.

(k) This cosmopolitanship of the movement is abundantly vindicated by the infinite diversity and phases of dogmata propagated by the thousands of preachers, male and female, who are multiplying and filling the earth with an army, as the fable says they sprang up, panoplied and equipped from the sowing of the dragon's teeth by Cadmus.

While we rejoice in the freedom and the cosmopolitan prevalence of the movement and glorify God for thus in these "last days" raising up from the slums and the jungles, as well as the dead churches this army of evangelists, discriminating neither sex, nationality, creed nor country, who are now at the front tip-toeing the firing line and fast eclipsing the cultured clergy, standing in their stilted pulpits, spinning out their rose-water sermonettes, lulling to sleep the upper tendom, rest-

ing in carnal security in their cushioned pews; thus slipping through their fingers into hell. Yet we must recognize a vast amount of shoddy work under the broad banners of the Holiness Movement. We have an endless diversity of doctrine preached by an equally infinite variety of preachers.

(1) Some who of course came from the water salvation school, preaching the essentiality of immersion to entire sanctification, thus confessing indirectly their own destitution of the experience. "By one spirit we are all baptized into one body." 1 Cor. 12:13. Jesus administers His own baptism to His truly consecrated people, not with water, but with the Holy Ghost and fire," (Matt. 3:12. This is God's mark on all His holy people. He brands them with the fire of the Holy Ghost. Thus our Savior's own baptism unifies His own people into one body instead of myriad sects and denominations. Others from the materialistic school would run you into the silly delusions of soul-sleeping, and tie you up to the Mosaic sabbath, thus demonstrating their ignorance of the real experience in the soul which gives you seven sabbaths in the week instead of one; as sabbath is a Hebrew word whose meaning is rest, like other Mosaic institutions, symbolizing the glorious, perfect rest in Jesus. We have no objections to your satisfying your conscience on all questions of ordinances and days, just so you do not run into the idolatry of worshiping a water god or a day god.

When you get sanctified wholly, these fogs will all evanesce, and you will know that you need none but Jesus to save you to the uttermost, and He needs no help. So if you want these non-essentials, go ahead and satisfy your conscience; but do not bother other people by trying to put on their necks the yoke which the omnipotent Savior wants to break from yours. "Who art thou that judgest another man's servant? To his own master he stands or falls; but he shall stand, for the Lord is able to make him stand. For indeed one man judges a day above a day, and another judges every day alike; let each one be fully persuaded in his own mind."

We see clearly this great truth abundantly corroborated and enforced by Paul's epistles to the Galations, who were converts in his early ministry and had been tinkered with by legalistic preachers who told them they could not be saved unless they got circumcised and kept the law of Moses: that circumcision was harmless within itself, we see illustrated in case of Timothy, whom Paul circumcised, in order to make him a more acceptable preacher among the Jews; simply on the principle that he was all things to all men, in order that he might save some. To these Galatians he boldly and emphatically certified the utter non-essentiality of all church ordinances in order to their salvation, assuring them (2:21), "For if justification were through law, then Christ died gratuitously," i. e., for nothing. The utter impossibility for us

to be saved by legal obedience superinduced the absolute necessity for Christ to come and die to redeem us from under the curse of the law (V. 5, 6), for in Christ Jesus neither circumcision nor uncircumcision availeth anything, but faith working in you through divine love. Circumcision was a church ordinance just like baptism, having the same signification, hence you see, nothing but the Omnipotent Christ has anything to do with our salvation. Paul here certifies, that if you run off after ordinances and legalisms, you are "fallen from grace." So if you want more water go and get it. Dr. Dowie will put you in three times. Be in a hurry to get through and pass the water-line, so, having found out that water is not what you need, you will then give Jesus a chance. After I had been converted, while under conviction for the second work of grace, not understanding my case, I concluded I needed more water. Therefore, I constrained a Methodist preacher to immerse me, though I had been baptized in my infancy. I am glad he did it, because it enabled me to forever settle the question that water was not the thing I needed, but the real sanctification, wrought in my heart by the Holy Ghost, enthroning Jesus to reign forever without a rival. All the truly sanctified people know that Jesus alone can do it; and when they get it they are perfectly satisfied, and not easily upset by these legalistic demagogues, who have always been the annoyance of the church, shaking the weak believers, leading them off after

church rites and other non-essentials, till they get their eye off of Christ, who alone can save them, wander in darkness and make their bed in hell. The constant fulness of the Spirit, revealing Christ in His glory, is the only secure palladium against these subtle, side-tracking agencies of Satan.

(m) Antinomianism is also a large element in the Holiness Movement. Of course they come in from the hyper-Calvinistic schools; and are peculiar for professing everything, entire sanctification and the reception of the Holy Ghost. But it is all on the imputation line. They claim to have it all in Christ, who has done everything for us. In all they say about the glorious vicarious atonement, we join them in a hearty amen, but do you not know he actually redeemed all the souls in hell, "having by the grace of God tasted death for every one" (Heb. 2:9), so that damnation becomes a sheer gratuity. Therefore, people go to hell simply because they will not let Him save them. The antinomian does not claim actual personal salvation from sin, but that it is imputed to him because he believes on Christ. The Bible clearly reveals salvation from sin as an accomplished fact, which we receive, realize and enjoy, and to which the Holy Ghost bears witness. "By grace you have been saved through faith." Eph. 6:8. The verb here is in the perfect tense, revealing an action complete in past tense and developing a state continuing to the present in still more copious realization. The antinomian goes on with his sins claim-

ing salvation from them imputed through faith. It is a trick of Diabolus for his damnation. If he had the real evangelical faith, he would have the salvation, a present glorious reality. As to his having the Holy Ghost, it is a delusion of the enemy, as He does not dwell in an unsanctified heart. The Bible abounds in experimental and practical truth. Salvation is not a matter of imputation, but of realization. We admit it is imputed to you, when you believe; but that means that you receive it, know it by joyful experience and verify it by a bright, shining light, revelatory of your beautiful, holy life, an inspiration to all you meet in your pilgrimage. Satan is the author of bosh and bogus. God deals in solid, experimental, practical realities.

(n) We have among us many Keswickists, who boldly and frankly preach the second work of grace, entire sanctification, and the incoming of the personal Holy Ghost to abide forever as our precious Comforter, yet with all these bold professions, they are constantly telling us we cannot get rid of the old man of sin till physical death takes us out of this world.

There are many reasons why their doctrine is not only untrue but fraught with eminent danger to every immortal soul who receives it. Primarily the old man of sin is not a physical being, but spiritual; therefore the death of our mortal bodies can have no effect on him: he will live on and suffer the penalty of the law forever. In the sec-

ond place, their doctrine is unsupported by a solitary word of God's truth. We can give you floods of scripture flatly contradictory of this dogma. Rom. 6:6, "Knowing this, that our old man is crucified, in order that the body of sin may be destroyed." Both of these verbs are in the aorist tense, whose peculiarity is the revelation of a transaction, consummated instantaneously and completely. Therefore these two witnesses here side by side certify to the crucifixion of the old man of sin and the utter destruction of his body, and his interment deep into the death of Christ, i. e., the atonement into which all sin must be buried or receive an eternal interment in hell-fire. Verse 22 certifies, "Having been made free from sin, we have our fruit unto sanctification and the end eternal life." N. B. In every instance in the New Testament this glorious work is revealed by the aorist tense, which is in no language but the beautiful and powerful Greek, which God made to reveal to the world this tirumphant salvation, and permitted the Greeks to conquer all nations so as to establish it in the heart of every nationality, till it actually became the language of the world, just ready when our Savior came, to become the vehicle of promulgating the gospel to the ends of the earth.

Keswickism is good, so far as it goes, and that is regeneration, which does precisely what they claim for sanctification; i. e., it conquers the old man and gives grace to keep him down, reserving

the fatal blow for Adam the Second to strike in entire sanctification. The Bibles does not deal in myths and unreal pretentions. It repeatedly speaks of killing sin, taking it away, exterminating it; then it makes constant affirmations of death, superinduced by omnipotent grace, thus becoming a *defacto* permanent state, call *three* three, ye are dead and your life is hid with Christ in God, Col. 3:3. I am crucified with Christ, yet I live. A crucified man has been killed and is dead. Throughout the Pauline epistles, we constantly have carnal *I,* referring to the old nature, and spiritual I, to the new. If our experiences do not tally with God's Word, Oh, how important for us to get down and settle matters for eternity! I have but one criticism for the Keswickists, and that is the falsification of Biblical nomenclature. They apply the word sanctification to the experience which the Bible constantly calls regeneration. The truth of it is, they are simply on a par with the worldly churches which postpone sanctification till physical death. They deserve great credit for the prominence which they give to regeneration, which is, sad to say, a rare experience in the popular churches. I am so glad they are preaching a good case of regeneration, even though they misname it sanctification. It would be infinitely better if they would drop back to scriptural nomenclature, and call their glorious experience by its right name, regeneration. Oh, how the world

needs the clear and unsophisticated truth of God, revealing this great salvation!

(o) Rest assured after all the infinitesimal diversities of theological and sectarian dogmata, expository of this grand and glorious doctrine and experience of entire sanctification, yet it is true, overwhelmingly revealed in God's infallible Word and corroborated by myriads of unimpeachable witnesses. As Wesley well said that in his day not more than one in three professing really possessed the great salvation, yet he said it is an undeniable fact that some did have it, and as God is no respecter of persons, it is certainly free for all to receive and enjoy this blessed experience. It is simple, if we will walk in the clear light of God's Word. It just means to be emptied of sin and filled with the Holy Ghost. The sin principle has contaminated every drop of our spiritual blood. I was shapen in iniquity, and in sin did my mother conceive me. Ps. 51:5. If we walk in the light, the blood cleanses from all sin. 1 John 1:7. A blood trouble can only be removed by a blood remedy. The Holy Ghost is ready to honor Christ by the application of His blood to your immortal spirit, in your complete expurgation of all sin. Then He fills your heart, the temple which he has cleansed, abides with you while you are loyal, giving you constant victory over the world, the flesh, and the devil.

Reader, settle this matter now, and be sure that you are emptied of sin and filled with the Holy Ghost. Amen.

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